

CRITICAL REVIEW.

 For F E B R U A R Y, 1795:

Biographia Britannica: or, the Lives of the most Eminent Persons who have flourished in Great-Britain and Ireland, from the earliest Ages, to the present Times: collected from the best Authorities, Printed and Manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of New Lives: By Andrew Kippis, D. D. F. R. S. and S. A. With the Assistance of the Rev. Joseph Towers, LL. D. and other Gentlemen. Volume the Fifth. Folio. 11. 11s. 6d. Boards. Longman. 1793.

WHILE so many trifling and transitory publications (the ephemera of the day) drop from the press one season, and are forgotten before the next, it must afford pleasure to the lovers of literature to see a great and important work, the *Biographia Britannica* of Dr. Kippis, like a tree of larger growth and firmer texture, slowly expanding its vast bulk, and proceeding by a steady and gradual progress to the completion of its useful design. To become acquainted with *all* those who in different ages and countries have illustrated the little spot on which they stood, and left life with a claim to the gratitude of their fellow citizens, is impossible. The most indefatigable European scholar must be content to be ignorant of whole tribes of poets and philosophers that have flourished within the walls of Bagdat or Samarcand; and the sects, the politics, and the tastes that call forth their respective partizans in London or in Paris, are totally unknown to the Bonzes and the Bramins of China or Hindostan. In the necessity, therefore, which we are under of making a selection of names to fill that table of fame which each man wishes to have imprest on his own memory, it is right as well as natural to prefer those of our own country; our patriotism is interested in making *that* the connecting band of a set of characters which we admire and love. We can draw out their descent; trace their line of connections; enter into their controversies; we have embraced or opposed their party; we have supported or at-

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tacked their systems; we have read of their ancestors; we have conversed with their posterity. The *Biographia Britannica* must, therefore, be more interesting to an Englishman than any other biography. But it is not only natural to pay more regard to the eminent men of our own country, it is almost impossible not to show a predilection for those of the age in which we live. Our contemporaries fill a large space in our mind. The circle of connections, and the circles of conversation, give a celebrity to many which will gradually fade away, as those drop off who have been gladdened by their wit, or charmed by their accomplishments. To hold the balance with an impartial hand between the several candidates for fame, and to have a standard of merit for the present times, not too far different from that which must be adopted in giving the lives of our remoter ancestors, is no doubt one of the chief difficulties of such a work; nor can it be executed with such infallibility of selection, but that it will now be asked of some why they were omitted, and in a course of years enquired of others how they came to be retained. Between these difficulties the able and learned editor has, we think, steered with his usual judgment, inclining rather, however, to the favourable side. Of the value of the additions to this volume the reader will judge from the account of them in the Preface, in which, after apologising to the public for the unavoidable delay of the work, Dr. Kippis says,

‘ This volume presents an additional set of friends, to whom, for their assistance my thanks are particularly due. The articles of Mr. Day, Mrs. Delany, Mr. Orton under Dr. Doddridge, archbishop Dolben, professor Duncan, Mr. William and Mr. John Duncombe, Dr. John Edwards, and Dr. Thomas Edwards, of Coventry, will shew how much I am indebted to the communications of the late Mrs. Day and William Lowndes, esq.; George Keate and Court Dewes, esqrs.; the rev. Mr. Stedman, vicar of St. Chad’s, Shrewsbury; John English Dolben, esq.; Mrs. Duncombe, of Canterbury, and Anthony Highmore, esq.; Dr. Gerard, professor of Divinity, in King’s College, Aberdeen; an anonymous benefactor, whom I have reason to believe to be a person of very high rank in the church; and Dr. Edwards, of Cambridge, and the rev. Peter Emans:

‘ To Mr. Park, of Piccadilly, I must pay my grateful acknowledgments, not only for his information relative to Drummond of Hawthornden, but for a series of Addenda to various articles in the preceding volumes. These I have thought proper to insert separately at the end of my own Addenda.

‘ The obligations I have received have extended not solely to occasional assistance, but, in several cases, to the gratuitous communication of entire articles. To Dr. Disney I owe the account of
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the rev. John Disney. The Life of Humphrey Ditton was sent me by Mr. Newton, of New Ormond-street. For the Article of Dr. Daniel Duncan, and the curious narrative of the Duncan Family, I am obliged to the rev. Dr. John Duncan, rector of South Warmborough, Hants. The Account of sir Richard Fanshawe has been composed, at my particular request, by Edmund Turnor, jun. esq. of Panton, in Lincolnshire, who is descended from a branch of the family. All these articles will, I doubt not, be judged to be valuable parts of the present volume.

‘ The curious Life of sir John Fastolff, which was elaborately, but awkwardly, written by Mr. Oldys, Richard Gough, esq. has condescended entirely to new-model. In doing this Mr. Gough has not only made use of Mr. Oldys’s materials, but has enriched the account with much additional information, arising from his superior and eminent knowledge in whatever relates to antiquarian literature.

‘ One gentleman is yet remaining, to whom my acknowledgments are especially due. The gentleman I mean is the rev. Francis Henry Egerton, rector of Whitechurch, in Shropshire, and prebendary of Durham, who has favoured me with the accurate and elaborate life of his great ancestor, the lord chancellor Egerton. This is, in every respect, so much superior to the article concerning his lordship in the former edition, that it will justly be regarded as an important accession to the *Biographia*.’

And he concludes with saying,

‘ It is with some degree of confidence that I offer to public inspection a volume which contains fifty new lives, and additions (several of them very large) to almost forty old articles. In so complicated a work, there will undoubtedly occur various errors and defects; and diversities of judgment will be formed concerning different objects. But if, on the whole, it shall appear that there is not any diminution of diligence or candour in the present volume, and that it contains no small store of historical, biographical, miscellaneous, and literary, information, the editor has no doubt of receiving that approbation with which the labours of himself and his co-adjutors have hitherto been indulged.’

Among the additional lives, we meet with many not only entertaining from the variety of information they contain, but valuable from the sound criticism and judicious observations on men, manners, and literature, with which they are interspersed; but if we were to point out one as more peculiarly interesting, and written with more life and spirit than the rest, it should certainly be the life of Dr. Doddridge. For the length and minuteness of this article Dr. Kippis very candidly offers an apology; but we are persuaded none of his readers will

think it too long. It is evidently written *con amore*, and yet, though dictated by a sincere respect and affection for the guide and instructor of his early years, the author has not given into undistinguishing panegyric, but has faithfully delineated both his moral and intellectual character, throwing in with delicacy and gentleness those shades which serve to mark the fidelity of the portrait. In this it is far superior to the more elaborate life of Dr. Doddridge by Mr. Orton, who viewed him but in one light, and did not sketch with so free and masterly a hand. This life is particularly valuable to Dissenters, as containing much information relative to the ministers and the state of their religion at that period; and the account of the manner in which he conducted his academy must be highly interesting to all who are engaged in the business of education. Dr. Doddridge was brought up for the ministry in the academy of Mr. John Jennings of Kibworth in Leicestershire, at which small village he preached for some time after the decease of his tutor. He removed thence to Market Harborough, where he began the academy which afterwards flourished so much at Northampton. He died at Lisbon, where he went for the recovery of his health, in the prime of his years and usefulness, in the year 1751. Of his character, which is admirably drawn up, we shall select the following passage:

‘ I do not know that genius can be ascribed to Dr. Doddridge, taking that word in its highest signification, as employing either a great inventive faculty in science, or that boldness of imagination which is productive of original imagery and combinations. In a lower and more popular sense of the term, he might be said to have been a man of genius; for he had a quick conception and a lively fancy. He had a comprehension of mind that enabled him to proceed with celerity and vigour in the acquisition of knowledge; and that activity of his mental frame, which put it into his power to learn much in a little time, was happily accompanied with an invincible resolution and perseverance in the prosecution of his studies. In consequence of his uncommon application, he might even with moderate abilities have laid up a large stock of various learning; and therefore it is not surprising that this should be the case with him, when it is considered that he was endued with a quickness of apprehension, and a remarkable strength of memory. So extensive was his acquaintance with books, that there were few on the general subjects of literature which he had not perused with attention; and he could retain and easily recollect what in them was most worthy to be remembered. Of ancient knowledge he had a considerable store. With regard to the learned languages, if he could not be called a profound linguist, he was sufficiently versed in them to read the most valuable pieces of antiquity with taste and pleasure.

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This is apparent from his paraphrase and notes on the New Testament, in which he has frequently illustrated the force and beauty of the originals with great judgment, and in the true spirit of criticism.

‘ Dr. Doddridge was well acquainted with the Greek philosophers and orators, among the last of whom he was particularly devoted to Demosthenes. To the poets of Greece he was far from being a stranger; but he was not, I think, deeply conversant with its tragedians. I remember, while I resided with him, his having read Pindar with much admiration. With the Latin classics he was largely acquainted. As became a divine and a theological tutor, he diligently studied the ancient fathers, especially of the three first centuries. He paid particular regard to the apologists for Christianity, and was a great master of Origen and Eusebius. Beyond the fourth century his knowledge of this species of literature did not, I believe, widely extend, though it did not wholly stop there. With ecclesiastical history he had a large acquaintance, and civil history engaged no small degree of his attention. To this he applied not only to enrich his memory with facts, but to make such reflections upon them, as tended either to promote his insight into human nature, to exemplify the interpositions of Providence, or to explain and illustrate the Sacred Writings.

‘ Though Dr. Doddridge’s disposition rather led him to cultivate the more polite than the abstruser parts of science, he was far from being a stranger to mathematical and philosophical studies. The system of algebra which he read to his pupils was of his own composition. But the favourite object of his application, and that in which his principal excellency lay, was divinity, taking that word in its largest sense. Whatever could tend to strengthen the proofs of natural or revealed religion, to assist our conceptions of the divine nature, or enable us more perfectly to understand the doctrines and discoveries of Scripture, he thought deserving of the most attentive regard. To the evidences of the Jewish and Christian revelation he had paid uncommon attention, and how complete a master he was of the subject is apparent from his Lectures. Perhaps there were few men who had more carefully studied the different systems of theology, or who could point out their several defects with greater accuracy and judgment. While he was not one of those who affect to treat with contempt the labours of the wise and the learned who have gone before them, but was always ready to receive whatever light they could afford him, nevertheless, without a slavish regard to human schemes, he took the sacred oracles for his guide, and always referred to them for the proofs of the doctrinal sentiments which he maintained. Upon the whole, I entirely agree with Mr. Orton, that, though others might exceed him in their acquaintance with antiquity, or their skill in the languages, he was surpassed by few in the extent of his learning, and in the variety of useful and important knowledge of which he was possessed.

With these stores of information, it was a great advantage to Dr. Doddridge that he had an uncommon facility of speaking and of writing. He used to descant, in his Lectures, on the subjects treated of with surprising perspicuity and freedom; and the same perspicuity and freedom attended him when he took the pen in hand. This was owing to the orderly disposition in which things lay in his mind. As his own ideas on the points he had studied were clear and distinct, so his method of arranging his thoughts was uncommonly just and natural. There are, perhaps, few discourses in our language which excel those which were usually delivered by our author, either in the accuracy of the divisions, or the adaptation of the sentiments to the subject discussed. According to the fashion that now prevails, he may possibly be thought to have sometimes laid down and recapitulated his scheme in too formal a manner. But, if he rather exceeded in this respect, his error had the advantage of assisting the memory, and contributing to the instruction of his hearers and readers.

Though Dr. Doddridge's invincible perseverance in study has already been mentioned, I am desirous of enlarging a little farther upon it. Literary diligence is a matter which I have always earnestly wished to press on every young man of liberal education with whom I have had acquaintance. When accompanied with original genius, it is the parent of all that is great and valuable in science; and where there is not much of original genius, provided there be a tolerable capacity, it is endued with the power of producing valuable attainments, and of rendering eminent services to the learned world. Of this diligence Dr. Doddridge was a striking example. The smallest portions of time were precious to him; and he was eager to seize every moment, even while he was waiting for dinner, company, or his pupils assembling together, that he might make some advance in any work in which he was engaged. So solicitous was he for continual improvement, that one of his students generally read to him when he was shaving and dressing. This was a benefit to the pupils, as he took occasion to instruct them, by remarking their manner of reading, and pointing out the excellencies and defects, either in sentiment or language, of the book before them. When he was upon a journey, or on occasional visits to his friends, where he spent the night, he took his papers with him, and employed at least part of the morning in carrying on some one or other of his important designs. From the time that he began to write his Family Expositor, something was done every day in it towards preparing it for the press. To all this it may be added, that his employments as an author and a tutor never obstructed his most abundant labours as a minister and a pastor.

But what places Dr. Doddridge's diligence in a still more conspicuous point of view, is the extent of his correspondence. This alone would have been almost sufficient to have employed the whole
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of an ordinary person. Besides his correspondence with the parents and guardians of his pupils, he had a number of letters to write, in answer to questions of moment which were proposed to him by his brethren, and especially by those who had studied under him. These last naturally applied to him for advice and direction, under the various difficulties which occurred to them in their respective situations. Many were the congregations that had recourse to him for ministers, or upon other accounts. His judgment, likewise, was frequently desired by learned men concerning critical questions, or works which they were preparing for the press; and his own publications gave occasion for enquiries of this nature. Several foreign gentlemen and divines, who had heard of his character, and perused his writings, sought his epistolary acquaintance; and to correspond with them in Latin or French, was an object that demanded particular attention. It is, indeed, surprising to find how many hundred letters were received and answered by him in the space of a single year.

With regard to the imputation, which forms, perhaps, the greatest shade in the character of Dr. Doddridge, his biographer, with equal candour and judgment, thus expresses himself:

‘The charge I have mentioned against Dr. Doddridge with regard to his writings, has been extended to his preaching. By some of his enemies it was asserted, that he was a trimmer in the pulpit. The fact, I am satisfied, was precisely as follows. When he preached in different places, he so far accommodated himself to the dispositions of the people before whom he discoursed, as to avoid giving offence. If a congregation consisted of persons who were of free sentiments in religion, his sermon was entirely of a practical nature. On the other hand, in preaching before a Calvinistical society, it was customary with him to choose what was called an evangelical subject. In neither case did he deliver any thing that was contrary to his sincere opinion. His accusers did not sufficiently recollect that he was far more devoted to what were deemed the orthodox doctrines than they were ready to imagine; and he had an undoubted right to be believed, when he declared, as he has done in the letter before cited, “On the whole, I know assuredly, that I have not on any occasion belied the real sentiments of my heart.” The persons who were most disposed to find fault with Dr. Doddridge, with respect to the point in question, were those who are entitled the rational dissenters. They could not easily persuade themselves that a man of such abilities, and general liberality of mind, could entertain very different opinions from their own; and they wished to have him rank more explicitly among them. It cannot be denied, that in one or two instances they had some reason to

complain of his timidity; but, at the same time, there were many occasions on which he behaved with a very becoming fortitude.'

The estimation in which the doctor's various writings (all of which are specified in his life) are held in this country, is known to most: the following quotation will shew the esteem they were held in abroad.

'The reception which Dr. Doddridge's writings met with abroad deserves to be specifically noticed. It appears that the most considerable of them have been translated into foreign languages. His *Sermons on Regeneration, Salvation by Grace, on the Power and Grace of Christ*, and his *Letter on Family Prayer*, have been published in the Dutch tongue. The *Memoirs of Colonel Gardiner* have appeared in the Dutch, French, and German languages; and the *Rise and Progress of Religion in the same languages*, to which may be added the Danish. It is observable, that the translation of the last work into French was undertaken by the particular encouragement of the late prince and princess of Orange, and a number of the gentry in Holland. A Protestant prince of the empire promised to recommend it to those about him; and it was subscribed for by many persons of quality and rich citizens in Germany and Switzerland. Some learned men undertook to translate the former volumes of the *Family Expositor* into German; but the publication of it was opposed by several of the Lutheran clergy, from an apprehension that Dr. Doddridge's interpretation of particular passages, and his reflections upon them, might not agree with their established principles, or form of church government. To remove their terrors, the persons concerned in the translation first published the *Sermons on Regeneration* in that language; the candour and moderation of which had such an effect in quieting the opposition that the other work was completed.'

We shall venture to extend our extracts, by giving our readers a very useful sketch of the manner in which Dr. Doddridge conducted the studies of the young men committed to his care, and with it we shall, for the present, close this article, only stopping to remark that biography would be much more pleasing and instructive than it generally is, if the writer and the subject were as well suited to each other, as in the instance before us;

'Since Dr. Doddridge's office as a tutor was the most important station in which he appeared, it is an essential part of a life written of him, to relate, somewhat minutely, how he conducted himself in that capacity. He chose to have as many pupils as possible in his own family, that they might be more immediately under his own eye and government; and latterly, he had a house large and commodious enough to contain all of them, two or three excepted.

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The orders of the seminary were such as suited students of a certain age; being a due medium between the rigour of school-discipline and an unlimited indulgence. It was an established law, that every pupil should rise at six o'clock in the summer, and at seven in the winter. Each young man, in his turn, sustained the weekly office of monitor, part of whose business was to call up the rest every morning; and they were to appear in the public room, soon after the fixed hour. Those who did not attend were subject to a pecuniary penalty; but if any repeatedly indulged to a habit of sloth, they were obliged to prepare an additional academical exercise. The punishment of the monitor's neglect, which I never recollect to have happened, was a double fine. Their tutor set them an example of diligence by being almost universally present with them at these early risings. After a prayer, which seldom lasted more than two or three minutes, the young gentlemen retired to their respective closets till the time of family-worship. That service was begun by the doctor with a short petition for the divine presence and blessing. Some of the students then read a chapter of the Old Testament from Hebrew into English, which he critically expounded, and practically improved. After this a psalm was sung, and he concluded with a longer prayer than at the beginning. On Sunday mornings something entirely devotional and practical was substituted in the room of the usual exposition. In the evening the worship was conducted in the same method, with only this difference; that a chapter of the New Testament was read by the pupils from Greek into English, and the senior students prayed in rotation. The doctor, when present, which was generally the case, expounded the New Testament in the same manner as he did the Old. It would give me pleasure, if I could say, that some of the young men never slyly placed an English Bible by the side of the Hebrew one. Such of the pupils as were boarded out of the house were obliged to attend and take their parts in the domestic devotions; and those, whether in or out of the family, who were not present, were subject to a fine, or, if their absence was frequent, to public reprehension. By the method which Dr. Doddridge pursued, the students had an opportunity of hearing him expound most of the Old Testament, and the whole of the New, more than once. The more diligent among them took hints of what was delivered. One piece of advice given them by the doctor was, to get the Old Testament, and Wetstein's Greek Testament, interleaved, in quarto, in order to write in them the most considerable remarks for the illustration of the Scriptures, which either occurred in their tutor's expositions, or were derived from their own reading, conversation, and reflections.

Soon after breakfast, Dr. Doddridge proceeded to the discharge of his academical duty. The several classes were taken by him in their proper order, and he lectured to each of them about the space of an hour. His assistant was at the same time engaged in a similar manner.

manner. Rich's short hand was one of the first things which he expected his pupils to learn, that they might be able to transcribe his own lectures, and make extracts from the books they read and consulted, with greater ease and celerity. Indeed, this was a circumstance from which they might derive great advantage in future life, as the experience of the present writer can testify. Care was taken, in the first year of the young men's course, that they should retain and improve that knowledge of Greek and Latin which they had acquired at school. With regard to the Hebrew language, they were either initiated into it, or, if they had learned it before, were carried on to greater improvement. Usually the attention to classical literature was attended through the second year of the course. Of late, the dissenting academies have exerted a far superior zeal with respect to this very important object. Whilst I was one of the tutors at Hoxton, classical instruction was continued at least for three years; and at the new college, Hackney, it makes a part of the whole course. Besides what was done in a morning, the Greek and Latin lectures, at Dr. Doddridge's, were read every evening, usually by the assistant, though sometimes by himself. If any of the pupils were deficient in the knowledge of the Greek, such of the seniors as were best skilled in that language were appointed to be their instructors, at separate hours. Those who chose it were taught the French tongue. The longer Dr. Doddridge lived, the more was he convinced of the great importance of a learned, as well as a pious education, for the Christian ministry. Having found that some who came under his care were not competently acquainted with the classics, he formed a scheme for assisting youths, of a promising genius and a serious temper, in their preparations for academical studies; and he met with good encouragement in the scheme from the contributions of many of his friends. As it commenced only two years before his death, much progress could not be made in it; but a similar plan has since been adopted by Mr. Coward's trustees, with singular utility. Dr. Doddridge was not, in every instance, so attentive to the classical preparation of the students received into his seminary, as could have been wished. Sometimes he admitted serious young men, of perhaps three or four and twenty years of age, who had had very little of that preparation, and who never distinguished themselves, in this respect, by their subsequent improvement. He thought, however, that they might be useful in plain country congregations; which was undoubtedly the case. Several of them, though not abounding in learning, sustained the ministerial character with a decent reputation. The doctor, I believe, towards the close of his life, was of opinion that he had gone far enough in this matter.

* Other things which were read to the students, during the first year of their course, were systems of logic, rhetoric, geography, and metaphysics. The logic was Dr. Watts's, which was very fully pur-

purfued. On rhetoric the lectures were slender and imperfect, being only a flicht enlargement of a fmall compendium that had been drawn up by Mr. Jennings. Geography was better taught; but of metaphysics there was only given at this time a brief epitome, as the great objects it prefents were afterwards more amply confidered. Under thefe feveral heads the pupils were referred to particular paffages in fuch authors as treated upon them. This part of the courfe was accompanied with lectures on the principles of geometry and algebra, which, befides their intrinsic excellence, were happily calculated to form in the young men a fixednefs of attention, and a habit of rightly difcriminating, and properly arranging their conceptions. When thefe branches of fcience were finifhed, the ftudents were introduced to the knowledge of trigonometry, conic-fectiõs, and celeftial mechanics; under which laft term was included a collection of important propofitions, taken chiefly from fir Ifaac Newton, and relating efpecially, though not folety, to centripetal and centrifugal forces. A fystem of natural and experimental philofophy, comprehending mechanics, ftatics, hydroftatics, optics; pneumatics, and aftronomy, was likewise read, with references to the beft authors on thefe fubjects. Mufchenbroek was made ufe of in my time as a text book, and afterwards Rõwning. For the particular objects to which they relate, recourfe was had to Claret on Fluids, and Keill's Aftronomy. The fystem of natural philofophy was illuftrated by a neat and pretty large apparatus. As the pupils proceeded in their courfe, fome other articles were alfo touched upon. Mr. Orton mentions particularly natural and civil hiftory; but thefe two objects do not fall under my recollection. At moft, they were fcarcely enough confidered to deferve a diftinct fpecification. Such a view was given of the anatomy of the human body as was entitled to applaufe, and well calculated to infpire the young men with the fentiments of veneration and love for the Supreme Artificer. In the latter years of their courfe, a large fystem, drawn by Dr. Doddridge himfelf, was read of Jewifh antiquities, with references to the principal writers on the fubject; in order to illuftrate numberlefs paffages of Scripture, which could not otherwife be fo well underftood. In ecclefiaftical hiftory the doctõr lectured from Lampe's Epitome. On the various fectõs and doctõrines of the ancient philofophers he occasionally gave fome inftruction from Buddeus's Compendium; but this matter was never purfued to any confiderable extent.

All thefe branches of ftudy, though of no fmall confequence, were, however, fubordinate to what was the grand object of the attention of the young men, during three years of their courfe; which was Dr. Doddridge's System of Divinity, in the largeft fense of the word; including what is moft material in pneumatology and ethics. In this work were contained, in as few words as perfpicuity would admit, the principal things which had occurred

to the author's observation, relating to the constitution and properties of the human mind, the proofs of the existence and attributes of God, the nature of moral virtue, the various parts of it, the means subservient to it, and the sanctions by which its precepts, considered as the natural law of the Supreme Being, are enforced. Under this head the arguments for a future life, deducible from the light of reason, were particularly examined. A survey was added of what is, and generally has been, the state of virtue in the world; whence a transition was easy to the necessity of a revelation, the encouragement to hope for it, and the kind of evidence with which it might probably be attended. Hence the work proceeded to the actual evidence that may be produced in favour of that revelation which is contained in the Scriptures. The genuineness, credibility, and inspiration of the sacred books were then treated upon at large, and vindicated from the most material objections that have been urged against them by sceptical writers. This part of Dr. Doddridge's lectures was, perhaps of all others, the most important and useful. Having laid a firm foundation in so ample a statement of the evidences of Christianity, he entered into a copious detail of what were, or, at least, what appeared to him to be, the doctrines of scripture. In so doing, though he stated and maintained his own opinions, which in a considerable degree were Calvinistical, he never assumed the character of a dogmatist. He represented the arguments, and referred to the authorities on both sides. The students were left to judge for themselves; and they did judge for themselves, with his perfect concurrence and approbation; though, no doubt, it was natural for him to be pleased when their sentiments coincided with his own. Where this was not the case, it made no alteration in his affection and kind treatment, as the writer of the present narrative can gratefully witness. What seemed most evident to Dr. Doddridge on the subjects considered by him, was digested into the form of propositions, some of which were problematical; and the chief controversies relative to each head were thrown into scholia. For the illustration of all of them, a large collection was made of references, in which the sentiments and reasonings of the principal authors on the points in question might be seen in their own words. It was the business of the pupils to read and abridge these references in the intervals between the lectures. Dr. Doddridge's System of Divinity was his capital work, as a tutor. Much labour was spent by him upon it; and he was continually enriching it with his remarks on any new productions upon the various subjects to which it extended. It was transcribed by the generality of the students; and it may be truly observed concerning it, that it was well calculated to lead them gradually on, from the first principles, to the most important and difficult parts of theological knowledge.

‘ Besides Dr. Doddridge's expositions in the family, critical lectures

tures on the New Testament were delivered once a week, which the young men were permitted and encouraged to transcribe. In these were contained his observations on the language, meaning, and design of the sacred writings, and the interpretations and criticisms of the most eminent commentators. Many of these observations occur in his *Family Expofitor*. As a set of lectures, they never attained to a very full and perfect form.

‘ Polite literature, if not copiously insisted upon, was not, however, by any means neglected. No inconsiderable advantage was derived from the doctor’s being himself a man of taste, and a master of elegant composition. Without much direct instruction, the remarks which he occasionally and frequently made on the best writers, ancient and modern, were of great utility. The students, too, especially those of a classical turn, cherished in each other, by their discussions and debates, the principles of discernment with regard to the beauties of authors, whether in prose or verse.

‘ In the last year of Dr. Doddridge’s course, a set of lectures was given on preaching and the pastoral care. These contained directions concerning the method to be taken by the pupils to fit them for appearing with credit in the pulpit; the character of the chief practical divines and commentators; particular rules for the composition, style, arrangement, and delivery of sermons; and instructions relating to public prayer, expositions, catechising, the administration of the sacraments, and visiting. To these were added many general maxims for their conversation and conduct as ministers, and a variety of prudential hints for their behaviour in the particular circumstances and connections in which they might be placed. A regard to truth obliges me to observe, that, in these lectures, the doctor carried his ideas of condescension to the weakness, and accommodation to the prejudices, of mankind, farther than some persons will entirely approve. But in so doing he acted, I doubt not, with the most upright views, and from a sincere desire to be useful. His sentiments on this head had been early stated by him in his “*Free Thoughts on the most probable Means of reviving the Dissenting Interest.*”

“ While the students,” says Mr. Orton, “ were pursuing these important studies, some lectures were given them on civil law, the hieroglyphics and mythology of the ancients, the English history, particularly the history of nonconformity, and the principles on which a separation from the church of England is founded.” Such lectures might, I doubt not, be occasionally read; but they made no stated and regular part of the academical course. None of them, excepting those on nonconformity, were delivered during my residence at Northampton. I speak with the greater confidence on the subject, as I was never absent from a single lecture till the last month of my course, when I was prevented from attending on two or three Mondays, in consequence of having been engaged at a distance as

an occasional preacher. The health which enabled me, and the diligence which led me, to maintain this constant attendance, I have reason to reflect upon with thankfulness and pleasure.

One day in every week was set apart for public exercises; at which times the translations and orations of the junior pupils were read and examined. Such of the young men as had entered on the study of pneumatology and ethics, produced in their turns theses on the several subjects assigned them, which were mutually opposed and defended. The senior students brought analyses of Scripture, the schemes of sermons, and afterwards the sermons themselves, which they submitted to the doctor's examination and correction; and in this part of his work he was very exact, careful, and friendly; for he esteemed his remarks on their discourses more useful to the young preachers than any general rules of composition which could be offered them by those who were themselves most eminent in the profession.

It was Dr. Doddridge's care, that his pupils, through the whole series of their studies, might have such a variety of lectures weekly, as, without distracting them, would entertain and engage their minds. While they were attending and studying objects of the greatest importance, some of smaller moment, though beneficial in themselves, were set before them at proper intervals. It was contrived, that they should have as much to read, between each lecture, as might keep them well employed; due time being allowed for necessary relaxations, and the reading of practical writers. The habitual perusal of such writers was recommended by their tutor with peculiar energy, and singular propriety; for few things can more effectually contribute to improve the understanding and mend the heart, and to fit a young man for ministerial duty and usefulness, than a large acquaintance with that most valuable part of literature, the great body of English sermons, and of compositions which have a similar nature and tendency. Dr. Doddridge often examined what books the students read, besides those to which they were referred in their lectures, and directed them to such as were best suited to their age, character, and intended profession. In this respect they were very advantageously situated, as they enjoyed the use of a valuable library, consisting of several thousand volumes. To this library, under some prudent regulations, they had access at all times. As their tutor was sensible that a numerous collection of books might be a snare, rather than a benefit, to the students, unless they had an experienced friend to direct them in the choice of them, and in the proper period for their being perused, he was particularly solicitous that they might have suitable advice on the subject. With this view, he sometimes gave to his pupils lectures on the books in the library; going over the several shelves in order, and informing them of the character of each work, and its author, so far as he was known. His observations were not only instructive but pleasant; being often intermixed

with anecdotes of the writers who were mentioned. It may truly be said of the lectures on the library, that they displayed the surprising extent of the doctor's reading and knowledge, and that they were useful in a variety of respects. My mind still retains, with advantage and pleasure, the impression of many of his remarks.

Subjoined to the Life of Dr. Doddridge, in a note, we have an account, which is extended to what may be called a Life, of a fellow minister, Mr. Orton. Whether he had a right to come in at all, may, perhaps, be thought somewhat dubious; certainly he has not come in by the door of the sheepfold.

(To be continued.)

A Treatise on the Extraction of the Cataract. By D. Augustus Gottlieb Richter, M. & Ch. D. Aulic Counsellor and Physician to his Britannic Majesty, Professor of the Practice of Physic and Surgery in the University of Gottingen, President of the College of Surgeons, and Member of the Royal Academies of Gottingen, Stockholm, and Copenhagen, &c. Translated from the German. With a Plate; and Notes by the Translator. 8vo. 4s. Boards. Murray. 1791.

WORKS of this kind have occurred to us lately with unusual frequency, either as distinct publications, or in the more fugitive form of an article in different collections. They have, in general, merited our commendation by their accuracy, as well as by their ingenuity; but much must be repeated in the general treatises, and common remarks, which deserve no particular notice, must recur in each. We shall, therefore, mention only what may be most peculiar and interesting in M. Richter's work.

Our author describes the different kinds of cataract with great propriety, and somewhat more fully than his predecessors. We shall, however, extract only what he observes respecting the characteristic symptoms of the hard and soft cataract.

‘ There are, however, two symptoms that I shall just now communicate to my readers, which, although I cannot say they have never, yet have very seldom, deceived me. The softer the lens is, the larger and thicker it is in general, and therefore approaches nearer to the edge of the pupil; hence I always conclude that the cataract is large when it is near the pupil; and in this I have found myself but seldom deceived.

‘ In order, however, to judge of the space between the pupil and the lens, the surgeon must look into the person's eye from one side; but in general it requires much experience and exercise in order to judge of this with accuracy: besides, there are cases where no such symptom ever can appear, as in those where the iris adheres to the cataract;

cataract; and in some other cases it can be of no use, such as in an atrophy or dropfy of the eye.

‘Further, we are sometimes able to discern on the cataract, points, streaks, or other marks. If, after having attentively observed the place, figure, and disposition of these, we find that in some days afterwards, or upon rubbing the eye pretty hard, they have undergone any change in their figure or situation, we may then conclude with certainty that the cataract is soft; only we must be cautious not to draw an opposite conclusion; I mean, that we are not to conceive the cataract to be hard if these should happen to suffer no change.’

It must be obvious, that these marks are only of importance, when we attempt to depress the lens, for the soft cataract can be extracted as easily as the hard; and to depress is now the safest and most common practice. Our author seems to think, that the opacity begins in the center, though without sufficient reason. The difficulty of ascertaining the existence of amaurosis with gutta serena, he acknowledges, with every other practitioner, without materially elucidating it. The operation he advises to be performed early, as the existence of a cataract in one eye predisposes, in his opinion, the other to the same disease.

In performing the operation, our author, like baron Wenzel, uses no instrument for fixing the eye, not even to prevent the involuntary motion, though, ‘at all events, Rumpelt’s thimble may be kept on the finger, in order to be ready for use if necessary.’ In performing the operation, our author’s particular directions are so minutely, so intimately connected with the process employed by other practitioners, that it is difficult to select them, and the whole would be equally useless and unsatisfactory in the abridgement. A remark or two we may extract:

‘As soon as the lens is fairly out of the eye, the window curtain must be drawn up in order that the surgeon may be able to attentively examine whether the pupil is perfectly clear or not. It is a bad practice to close the eye immediately on extracting the lens from the idea of preventing a prolapsus of the vitreous humour, for it frequently happens, and especially when the lens is soft, or the capsule not sufficiently opened, that part of it remains behind, which in the suite diminishes, or altogether prevents vision. This particle is not always very easy to be discovered, but often remains concealed in the eye; for which reason it must be most scrupulously examined, at one time with a strong light, at another with a weaker, in order to discover whether any thing remains in any part of the extent of the pupil. The light ought to fall obliquely, or from one side, into the eye, in order that the reflection may not prevent the operator from discovering any of the fragments.

'That which generally remains is either a white opaque slime, or a piece of the cataract. This slime is, perhaps, nothing else than the liquor Morgagni, which has become thick and inspissated. At other times it seems to arise from the lens itself, which is now and then wholly converted into a milky fluid, part of which may easily remain in the capsule. The cheesy kind of cataract is more liable to leave fragments behind it than any other. These fragments are generally to be found at the upper part of the pupil, seldom in the lower, and still more seldom in the middle part. When they are very small, and seated high up in the capsule, they are not very easy to be discovered, especially if the pupil be small. The surgeon supposes the pupil to be quite free and clear, and accordingly binds the eye down. After a few days a little piece sinks down into the center of the eye and becomes visible, but it is then impossible to be extracted.'

'I have twice seen, that after the lens has come out to all appearance perfectly entire and unbroken, yet there followed immediately after another small opaque body, which, in consistence, resembled the lens itself. What this opaque body was I am really unable to say. It could not be a portion of the lens, for that was hard and quite entire. Is it probable that a part of the liquor Morgagni turns hard and condenses?

'What remains must be extracted by means of Daviel's small scoop. This part of the operation is sometimes very troublesome; for it happens that the scoop must be often introduced, and when the eye is restless it is almost impossible to avoid rubbing and pushing against the iris and other internal parts of the eye. It is an unfortunate circumstance when we are obliged to have recourse to it; and hence we see, that although both a hard and soft cataract may be extracted, yet the former is the best to operate upon, since it seldom leaves any fragment behind; and we also see the necessity of opening the capsule as much as possible, because it seldom happens then that any portion shall remain in it.'

The escape of the vitreous humour, which sometimes happens, is not represented by our author as injurious to the success of the operation. It seems generally to proceed from its being diseased. M. Richter does not advise us to separate it, but immediately closes the eye, and leaves the prolapsed humour to be separated by the contraction of the wound of the cornea.

Wounds and prolapsus of the iris also are not considered in a very formidable light. Our author sometimes applies a slightly astringent wash, and throws a strong light on the eye, to produce the reduction in the latter case; and M. Janin's application of the butter of antimony acts, he thinks, as a stimulant. Either cause does not prevent the patient from seeing tolerably well. The operation for making a new pupil, when

the iris is completely closed, M. Richter has never performed. The membranous cataract is that obfuscation of the lens, arising from one of the lamellæ of the capsule having lost its transparency. The secondary cataract is well known, and is not the subject of much dread; for it often disappears gradually, like any other lymphatic inflammation.

The morbid consequences of the operation, noticed by our author, are chiefly the fever and inflammation; and his prophylactic management deserves particular attention. The cure of the purulent eye is chiefly trusted to the evacuation of the matter by puncturing the cornea, though our author remarks that it may be sometimes discussed. A few select cases conclude the volume.

The translation appears to be executed with judgment and fidelity. The translator is well acquainted with his subject, and the notes display equal skill and erudition. We shall select only one instance, in what relates to applications, in order to discuss the matter collected in the purulent eye.

‘Were I to judge from opinion alone, I confess I should at first be apt to join with the author in condemning the use of this remedy. But Mr. Janin, in his chapter on the purulent eye, in his work intitled, *Observations sur l’Oeil*,—speaks in so confident a manner of the great success which he himself has had from the use of this remedy, that it seems unfair to oppose a mere conjecture to what a respectable writer assures us to be a matter of fact and experience. This decoction of malva, he says, seldom fails to discuss the pus contained in the eye in about twelve or fourteen days. He directs the eye to be frequently bathed with the decoction, and that a compress dipt in the same should be applied in the intervals. How an emollient and relaxing remedy should produce the same effect as the stimulant one recommended by Mr. Mauchart, is a difficulty which is not so easily solved. The theory from which Mr. Janin takes his indication of cure, namely, that of opening the pores of the cornea, is certainly a most questionable and unsatisfactory one: it arose when the use of the absorbent vessels was unknown, and it is really strange that it should still gain credit now that these are so well ascertained. Were I to hazard a conjecture on the use of these two remedies, I should suppose that they had been employed at two different stages of the disease. At the beginning, where there is a good degree of active inflammation present, not only new matter is continually forming, but the absorbents, from the disease of the part, are incapable of acting. The emollient application of Mr. Janin in this case would be the most advisable, as tending to relax the part, and diminish the too great action of the blood vessels. But on the contrary, in a case of some standing, where all inflammation had subsided, and the faults seemed to lie in too weak an action of the absorbents, the stimulating remedy of Mr. Mauchart might perhaps be the best. T.’

The

The Adventures of Hugh Trevor. By Thomas Holcroft.
 3 Vols. 10s. 6d. sewed. Shepperson and Reynolds.
 1794.

NOVELS preach as well as sermons; some occasionally, and in subservience to the adventures; of others, the adventures are subservient to the design of introducing or exploding certain principles, or exposing the errors of all received practices and opinions; of this latter kind is *Hugh Trevor*. The sentiments of its author are well known, and those of a certain set of authors, who have the zeal of apostles, if not their faith, and who are indefatigable in assailing, sometimes with argument and sometimes with satire, the strong holds of systems and establishments. Wild and enthusiastic as any of those which they mean to destroy, are the theories which they are solicitous to promulgate, but we will not, as some would, add *dangerous*, because to truth there can be no danger from discussion, nor to what is useful from the most scrutinising exposure. They are the fan in the hands of providence, to winnow the whole and divide it from the chaff.

The design of Mr. Holcroft is thus opened in the Preface:

‘Every man of determined inquiry, who will ask, without the dread of discovering more than he dares believe, what is divinity? what is law? what is physic? what is war? and what is trade? will have great reason to doubt at some times of the virtue, and at others of the utility, of each of these different employments.’

‘What profession,’ he adds, ‘should a man of principle chuse for his son?’ The present volumes (for the novel is not finished) give the author’s ideas of divinity and law; the remaining professions, we presume, will not meet with a more favourable sentence. The narrative is easy, and the scenes varied; some of them affecting; many characters are well drawn, but the traits are roughened by the prejudices of the author: there is much strong satire against real vice and folly, but made too general for the sake of accommodating his depressing and uncomfortable system. *Hugh Trevor* is the son of a farmer, and the rector’s daughter, who had married him against her father’s consent. The character of the farmer, and the education he gives his boy, are very naturally described; but not so as to prejudice us in favour of *that* way of life. The rector is a man of family, proud, grasping, covetous, and unforgiving, at enmity with the squire, who is rough and brutal. An affecting story in lower life of a labourer who attempts to murder the woman he had seduced, seems to be intended to shew that vice has contaminated the cottage; and an unhappy catastrophe flowing from matrimonial discord is aimed, we suppose,

pose, against the indissolubility of the conjugal tie. Hugh is then made to groan under the slavery of an apprenticeship, and after some adventures is sent to Oxford, where the contrast between the ideas he had formed in his own mind of a place sacred to the Muses, and the manners and language of the place itself, is painted with a strong, and we fear, in some respects, too just a pencil. On leaving Oxford he comes to London; the feelings of wonder and admiration on entering the metropolis are again checked by the tricks of sharpers, &c. Servility and vulgarity in a town lecturer, and sensuality, hypocrisy, and ignorance in a set of dignified clergy, form the next picture. The bishop, after encouraging him to write, gets possession of his manuscript, and prints it as his own. He is at the same time deceived by a nobleman, his patron in the political world. His vanity as an author is mortified, he becomes a prey to a cheat, and the end of the third volume leaves our hero stripped of all his money at a gaming-table. Connected with his story is that of a young lady ruined by the perfidy of a designing man, and a man of genius driven by disappointment to despair and suicide. Our readers will probably ask what is the moral of all this: that the world is full of misery and vice, we know but too well; but what is the practical inference? As far as we can gather it from the sentiments of a young man who is the philosopher of the piece, it is that we should enter into no profession, but labour for a livelihood, contract our wants as much as possible, and maintain a sort of stoical independence. Such is the plan: for a specimen of the execution we may give part of what he says concerning Oxford.

Wearied of this subject, I turned my thoughts into a new channel, and endeavoured to conjecture what Oxford was, and what kind of people were its inhabitants. I had heard it described, and remembered the leading features; its expansive streets, aspiring turrets, noble buildings, and delightful walks. The picture rose to magnificence; but the wisdom, learning, and virtue of its sages, and their pupils, were still more sublime. High minded and noble youths, thirsting after knowledge, assembled under the auspices of philosophers whose science was profound, and whose morals were pure. The whole fabric rising in beautiful order: under-graduates, bachelors, masters, doctors, professors, presidents, heads of colleges, high stewards, and chancellors, each excelling the other in worth as in dignity! Their manners engaging, their actions unblemished, and their lives spent in the delightful regions of learning and truth. It must be the city of angels, and I was hastening to reside amongst the blest! A band of seers, living in fraternity, governed by one universal spirit of benevolence, harmonized by one vibrating system of goodness celestial! Among such beings evil

and foolish men could find no admittance, for they could find no society.

‘Theology too would here be seen in all her splendour; active, energetic, and consolatory; not disturbed by doubt, not disgraced by acrimony; nor slumbering in sloth, not bloated with pride, not dogmatical, not intolerant, not rancorous, not persecuting, not inquisitorial; but diffusing her mild yet clear and penetrating beams through the soul, where all could not but be light, and life, and love! —Oh Oxford, said I, thou art the seat of the Muses, thou art the nurse of wisdom, thou art the mother of virtue! — I own my expectations were high.

‘My reveries concerning my old companion, Hector, were in the same tone. I had heard that he had often been down at Mowbray Hall, during vacation time; but the mutual interdiction of our families had prevented our meeting. He cannot but be greatly altered, said I. It is impossible he should have remained so long in this noble seminary, and continue the same selfish, sensual, and half-brutal Hector Mowbray, whom formerly I knew. I regretted our quarrel; he might now have become an agreeable companion, perhaps a friend. Olivia, too? — She had a sister’s partiality for him before; she might now love him infinitely, and justly.

‘While I sat ruminating, the coach continued rolling onward over hill and dale, passing house, hedge row, and heath, till the towers and turrets of Oxford came in view. My heart bounded at the sight, and active fancy industriously continued her fictions. We entered the city, and drove clattering along to one of the principal inns.

‘The moment the coachman pulled up, I stepped out of the carriage and into the street. It was the eve of a new term; the gownsmen were swarming, carriages and horsemen post haste were arriving, the bells were ringing, waiters and footmen were hurrying to and fro, and all was dazzle, all was life. Eager to mingle in the scene, I walked up and down the High-street, saw college after college, hall after hall, and church after church. The arches, the pillars, the quadrangles, rose in incessant and astonishing succession. My eyes turned from building to building, gazing with avidity, adding wonder to wonder, and filling the mind with rapture. “It is all that I had imagined,” said I, “and much much more! Happy city, happy people, and happy I, that am come to be one among you! Now and now only I begin to live.”

‘Fearful of bewildering myself in this fairy land, I turned back to the inn, but continued gazing with new amazement at every step. Just as I came to the gate, I heard the galloping of horses behind me, looked round, and there most unexpectedly saw Hector Mowbray, pulling up his horse, with two livery servants, three greyhounds, and a brace of pointers at his heels! He had new boots, buckskin breeches, a buff waistcoat, a scarlet coat with a green collar, and a gold button and loop, tassel, and hat-band. I was

within a yard of him when he alighted. "Bless me," said I, "Mr. Mowbray?"—"G—d—my blood! Trevor! Is it you?"

'The apostrophe startled me.

'Hector gave three loud cracks with his whip, whistled his dogs, and with a Stentor voice called after one of his servants—"Why holloa! You blind blood of a w——!"

Our readers will imagine, if they have ever heard such conversation, the dialogue that ensued. After being made *free of the college*, he meets an old friend, who thus delivers his opinion of the place. We wish the sons of our Alma Mater may entitle themselves to call it an unfair one.

"I am but just arrived," said I: "will you be kind enough to give me such intelligence as may aid me to regulate my conduct? What I have hitherto seen has rather surprised and even disappointed me. I hoped for perfection, which I begin to doubt I shall not find. What are the manners of the place?"—"Such as must be expected from a multitude of youths, who are ashamed to be thought boys, and who do not know how to behave like men."—"But are there not people appointed to teach them?"—"No."—"What is the office of the proctors, heads of houses, deans, and other superintendants, of whom I have heard?"—"To watch and regulate the tufts of caps, the tying of bands, the stuff and tassels of which gowns are made: to reprimand those who wear red, or green, and to take care that the gownsmen assemble, at proper hours, to hear prayers gabbled over as fast as tongue can give them utterance, or lectures, at which both reader and hearers fall asleep."—"What are the public rewards for proficiency in learning?"—"Few, or in reality none."—"Beside numerous offices, are not exhibitions, fellowships, professors' chairs, and presentations bestowed?"—"Yes, on those who have municipal or political influence; or who by servility and effrontery can court patronage."—"Surely you have some men of worth and genius, who meet their due reward?"—"Few; very few, indeed. Sloth, inanity, and bloated pride are here too often the characteristics of office. Fastidiousness is virtue, and to keep the poor and unprotected in awe a duty. The rich indeed are indulged in all the licentious liberties they can desire."—"Why do so many young men of family resort hither?"—"Some to get what is to be given away; others are sent by their parents, who imagine the place to be the reverse of what it is; and a third set, intended for the church, are obliged to go to an university before they can be admitted into holy orders."—"That rule I have heard is not absolute."—"It is supposed here to be little less."—"Then you would not advise a young person to come to this city to complete his education?"—"If he possess extraordinary fortitude and virtue, yes: if not, I would have him avoid Oxford as he would contagion."—"What are its advantages, to the former?"—"Leisure, books, and learned

learned men; and the last benefit would be the greatest, were it not publicly discountenanced by the arrogant distance which both the statutes of the university, and the practice of the graduates and dignitaries prescribe. In my opinion, it has another paradoxical kind of advantage: to a mind properly prepared, the very vice of the place, by shewing how hateful it is, must be healthful. Insolence, haughtiness, sloth, and sensuality, daily exhibited, if truly seen, cannot but excite contempt."—"You seem to have profited by the lesson."—"Oh! there is but little merit in my forbearance. I am poor, and have not the means. I am a servitor and despised, or overlooked. Those are most exposed to danger who have most money and most credit; I have neither." Charmed with his candour, our conversation continued: he directed me in the college modes, and I sent to the burfar, and prevailed on Turl to breakfast with me. I understood that he had obtained an exhibition, but that, having expressed his thoughts too freely on certain speculative points, he had incurred the disapprobation of his seniors, who considered it as exceedingly impertinent in any man to differ with them in opinion, and especially in such a youth.'

An Essay on Colonization, particularly applied to the Western Coast of Africa, with some free Thoughts on Cultivation and Commerce; also brief Descriptions of the Colonies already formed, or attempted, in Africa, including those of Sierra Leona and Bulama. By C. B. Wadstrom. In Two Parts. Illustrated with a Nautical Map (from Lat. 5° 30' to Lat. 14° N.) and other Plates. Part I. 4to. 12s. Boards. Nicol. 1794.

MR. Wadstrom, the author of this judicious Essay, travelled in Africa in the year 1787, accompanied by the celebrated Dr. Sparrman, and captain Arrhenius of the Swedish artillery, an able mineralogist, with a view to contemplate nature in the more simple states of society. On his return he visited this country, and, with Dr. Sparrman, was examined before the privy council. Their examination, which may be seen at full length in the voluminous reports published in 1788, on the slave-trade, favoured the possibility of planting colonies in Africa, and establishing commerce upon a liberal scale. About that time Mr. Wadstrom published 'Observations on the Slave-trade in a Voyage to the Coast of Guinea.' The present work is the result of a promise made in that pamphlet, to promote the grand design of abolition, by proving that the colonization of Africa is not only practicable, but in a commercial view, highly prudent and advisable.

After some remarks on the obstructions to colonization, he regrets that while colonies have been founded in Asia and

America, which now rival great nations, Africa has been neglected, a country which stands, as it were, in the centre of the other quarters of the globe, which is nearer to Europe than any other, possesses near 10,000 miles of sea coast, many great and navigable rivers, and a soil capable of almost any productions. The avidity of European nations in the fifteenth century, was to discover a passage by sea to the East Indies, and share the commerce of that country with the Venetians. In this attempt, Columbus fell in with the islands of America, which, with Asia, became then the theatre of ambition and avarice to the Europeans. When it was found that the aborigines of America could not endure the labours imposed upon them by their new masters, they resorted to Africa for a supply of labourers in the form of slaves. This necessity, whether real or pretended, is the origin of the slave-trade, which has ever since been the great obstacle to the improvement and civilization of Africa, while, at the same time, it is to Africa, if we may believe the planters, that the West India islands owe their importance, and even their existence. The planters, consequently, and all persons concerned in the West India trade, join cordially in reprobating every plan for the colonization of Africa. Mr. Wadstrom, indeed, mentions some among them, of more liberal minds, who have expressed no fears of a decay of property owing to such a cause, and conceive that, as the consumption of sugar is rapidly increasing in Europe and America, the West India islands, the culture of which, in the present system, cannot be profitably *extended*, will be inadequate to the demand.

Besides these objections to the colonization of Africa, it will be said that, 'it would introduce among the simple and innocent natives of that continent, the corrupted manners of the Europeans; and that the Europeans corrupted the aborigines of North America, though neither party dealt in slaves.' To this Mr. Wadstrom answers, that the slave-trade has already introduced, into those parts of Africa, where it prevails, the manners of the most corrupted of the Europeans; but that a colony of sober, honest, and industrious people from Europe, who will of course fix their residence where there is little or no slave-trade, and who will support themselves by agriculture, and not by commerce, need not excite any alarm on this head. With regard to the latter part of the objection, he admits that it is unfortunately true, but affirms that this corruption was the work of European *traders*, and not of European *farmers*. Besides, 'the object of the European traders in America (as *traders*) was not to civilize the natives, but, like the white slave dealers in Africa, to turn their rude propensities for European liquors, gunpowder and baubles, to their own *immediate* profit,

profit, without looking forward to the advantages of legitimate commerce, which, sooner or later, would have resulted from their civilization.' Other objections against our author's plan are answered with equal candour, and, in our opinion, with a perfect knowledge of the subject.

The character of the Africans having been generally misrepresented, and for very obvious reasons, Mr. Wadstrom, aware of the difficulty of the subject, presumes only to offer some short and imperfect sketches. Setting out with the general position, that civilized nations are governed by reason, and uncivilized by their will and affections, or what are commonly called their passions, he vindicates, or rather accounts for their vices by a reference to their understandings which are uncultivated. Their passions, however, both defensive and social, are much stronger than those of Europeans. They are more sensible of disrespect, contempt, or injury, and are more prompt and violent in resenting them. The same, he thinks, may be observed in half-civilized nations, as in the days of chivalry, and he makes an allusion here to the practice of modern duellists. But it is to be observed, that the principle of a duel is not so much revenge against another, as the mistaken notion of a duty we owe to ourselves. His parallel between the revenge of the Africans and that of other nations, we allow to be just. Of their hospitality to strangers and kindness to friends, he seems to speak from experience as well as information; and he contends that in maternal, filial, and fraternal affection, they are superior to any Europeans he was ever among. Their chief corruptions are attributed, with great justice, to the practices of the European traders; but so many proofs of this have been given in various works reviewed since the question of abolition began to be agitated, that it is not necessary to dwell on the subject. With regard to the genius of the Africans, our author offered to produce before the committee of the house of commons, specimens of their manufactures in iron, gold, fillagree work, leather, cotton, matting, and basket-work, some of which equal any articles of the kind fabricated in Europe. The least improved tribes make their own fishing tackle, canoes, and implements of agriculture. They have also manufactories of soap, salt, and dying, all which are carried on, notwithstanding the evils of the slave-trade, which renders their persons and property equally insecure. Many other pleasing proofs are given of the ingenuity and capacity of these people, whose character, we have long been of opinion, has been at the mercy of writers who knew them not, or of witnesses whose interest it was to represent them as deserving only the *honours* of perpetual slavery.

Mr.

Mr. Wadstrom proceeds to make some observations on civilization in general, but particularly with a reference to Africa. These are introduced in a work of this kind with propriety, although they may not be new to the philosophical reader. His object is to form agricultural colonies on the coast, which presents a variety of situations proper for the purpose, where we might mix with the inhabitants, and assist them in cultivating their fertile soil, with the view of inviting them to participate in its inexhaustible stores, and in the concomitant blessings of improving reason and progressive civilization. 'Let us,' adds he, 'give them a manly and generous education, which will make them feel the nobility of their origin, and shew them of what great things they are capable—an education which will teach them no longer to suffer themselves to be dragged, or to conspire to drag others, from their simple, but improveable and beloved societies—which will teach them to avenge themselves on the blind and sordid men who purchase them, only by becoming more useful to them as freemen, than ever they have been, or can be, as slaves.' On principles nearly approaching to these, the colony at Sierra Leona, and at Bulama, have been formed.

Chapters IV. V. and VI. contain an account of the climate, soil, and water, and the produce of Africa. Our author's observations on the means of preserving health are very valuable; but we must refer to the work itself, as they are illustrated by plans of houses proper either for temporary or permanent residence. In chap. VII. he offers some remarks on colonies in general, which are consonant to the opinions of the most enlightened writers on the subject, and expatiates on the injustice and folly which actuated the European powers in their first projected colonies. A variety of commercial and political questions are appended to this valuable part of the work, which forms a proper introduction to some 'Hints on the Essentials of a Colonial Government.' These are arranged under the heads, *Education, Religion, Employments, Contracts and Laws, External Worship, Health, Cultivation, Manufactures, Commerce, Defence, Finances, and Political Arrangements.* These are followed by the Plan which he submitted to the Bulama Association. Of this we can only say, that it is beautiful in theory, and not improbable in practice. As a general specimen of the merit of the author, and of his manner of treating subjects which involve some of the most important considerations that can engage the wisdom of man, we shall extract a passage, under the head *Commerce*, premising that our author has divided the whole work into paragraphs which are numbered, for some reason we are unable to assign.

‘ COMMERCE.

‘ 113. There are two species of commerce different from, and even opposite to, if not destructive of, one another. Some explanation of both forms an essential part of my plan.

‘ 114. 1st. Commission commerce, into which, in remote ages, mankind were naturally led by their real wants. An interchange of useful commodities was the only object of merchants in early times. A natural and necessary barter, by their means, diffused the produce of every part of the then known world over the whole; and their profits might be regarded more as the wages of necessary labour, than as the gains of injurious monopoly. Gold and silver were not excluded from this commerce; but they were left to find their way into the general circulation, by their weight and standard. Their relative worth was not, like that of coin, fixed by artificial laws; but, like the worth of every other commodity, was regulated by the natural demand. And paper credit had, in that early period, no existence. This natural and unrestrained state of commerce accorded perfectly with the primitive simplicity of those ages: and it certainly tended to promote a diffusion of the comforts of life commensurate to the wants of mankind, whom it united by the bond of mutual interests.

‘ 115. A mixture of sensible and virtuous Europeans with simple, untutored Africans, may be expected, by the reciprocal action and reaction of their habits and manners, to produce a social character nearly approaching the ancient simplicity. It were therefore to be wished, that the beneficial species of commerce, just mentioned, could be so fixed in every new African colony, as for ever to exclude that perverted system which I shall call speculation-commerce, on which it seems necessary to dwell somewhat more particularly.

‘ 116. 2d. Speculation-commerce produces effects very different from commission-commerce. It does not tend so directly to supply the wants of a community, as to gratify the avidity of individual merchants, whom governments suffer to take advantage of those wants. Nay, as if this were not enough, most governments have been prevailed on to make formal grants, of monopolies and exclusive privileges to bodies of merchants. Such grants are destructive of competition, the very soul of commerce, put the consumers completely in the power of forestallers, and nourish the overbearing wealth and ambition of individuals, at the expence of the community.—The merchant who collects the products of distant countries in such quantities as have been previously ordered by his correspondents and customers, may be compared to a stream which gently irrigates and refreshes the fields. The monopolizing speculator in those products not unaptly resembles a reservoir which confines the waters till the fields are parched, and at last distributes them unseasonably and partially, overflowing some places, and miserably stinting others.’

Omitting

Omitting what follows, as being chiefly quotation, we continue our extract by the following ingenious speculations :

' 121. To speak the truth, it appears to me, that a species of slavery, or dependence, very much like it, has gradually crept, with speculation-commerce and manufactures, into all countries where they prevail. Of this slavery or dependence, or whatever else it may be called, there are various degrees, from what we are pleased to style a gentle state of service in our families, down to the most abusive and boldly avowed slavery in our sugar colonies. I cannot give a shorter instance, than the state of celibacy in which our numerous menial servants are obliged to live, on pain of losing their places; as few will employ a married servant. Thus the one sex is seduced into prostitution, and the other has no other resource than in the annihilation of a natural and necessary passion, or in whoredom and debauchery for life. This is but one, out of a thousand instances, which might be given of the inversion of social order which now, more or less, prevails in all commercial nations, and which ought to be particularly guarded against, in establishing a new colony.

' 122. I have thought much on these evils; and, on the whole, find myself inclined to attribute them to a cause which seems never to have been much, if at all, attended to by others. I have great reason, however, to suspect, that the degradation of a great portion of every mercantile community, arises from the prevailing lust of accumulating money independent of commodities, of the value of which it is become the mere arbitrary sign, instead of being, as formerly, circulated and transferred as a commodity itself. In this unnatural innovation, I think I see the source of many of the grievous evils which now afflict commercial nations. *Hoc fonte derivata clades!* Money, in early times, was wisely adopted as the medium of commerce, which gave it its chief value as a commodity. But it has been evidently diverted from its natural use, which was admirably calculated to promote the free interchange of other commodities, the increase of knowledge and virtue, and the wealth and prosperity of nations. This lamentable perversion appears to have been owing to the Italian invention of bills of exchange, the operations of grasping monopolists, the arbitrary interference of governments, in attempting to establish between gold, silver, and copper, and between these metals and other commodities, an unnatural relative value; and, above all, to the modern system of public credit and finance. To these we must add, the enormous augmentation and wide circulation of paper, mostly of ideal value, resulting from all the other causes. Thus money has completely supplanted commodities, and become itself the chief subject of commercial speculation, to the exclusion of useful productions. The acquisition of it is the sole pursuit of all men of business; particularly of individual merchants and monopolizing companies, separate from the
general

general good, to which the production and interchange of useful commodities always directly conduces. In this unnatural chaos of money-speculation, where all the concerns of society, and all the abilities of individuals, as well as the produce of their industry, are estimated, not by ounces and penny-weights of gold and silver, but by imaginary denominations of pounds, livres, rix-dollars, &c. I say, in this forced and artificial state of things, could it be surprising that men should find their labours speculated upon, or monopolized, their time engrossed, their social and domestic comforts abridged, their persons degraded, their minds darkened, and their children brought up, as machines, to spin cotton and grind scissars?—And all for what?—but to enable a few monopolists to accumulate money.

‘ 123. That colonies formed on the modern mercantile system, in which money has usurped the place of commodities, must necessarily be supported by the degradation of a great part of the community, appears to me the unavoidable result of their faulty, commercial constitution. On the other hand, liberty must be the happy lot of colonies established on the basis of agriculture; for natural productions are not nearly so liable, as money is, to be perverted to purposes incompatible with the benefit of a community at large. Degradation, or a species of slavery, is undoubtedly one of the baneful effects of the abused power and influence of money. But liberty flows from the production of useful commodities, which leads the labourer or producer to true loyalty, making it his interest to strengthen the power of the laws, and to secure the peace and good order of the community, without which his bulky and unwieldy property cannot be secure.

‘ 124. I hope my peculiar thoughts on commerce will have the good fortune to be well received by many disinterested persons, who will excuse my dwelling on it at as great length as the narrow limits of my work will permit. I flatter myself too, that the good-natured reader will interpret some warm expressions, which have escaped me, not as dictated by a rancorous spirit, or any disregard to the respectable part of the public, but by an honest zeal for guarding all new communities from the baneful effects of monopoly and speculation.’

The remainder of this work consists in a review of the history of the colonies formed in Africa on the principles of commerce by the Portuguese, Spaniards, French, Dutch, Austrians, and Swedes. Throughout the whole, Mr. Wadstrom affords many proofs of the industry with which he has studied his subject, and the indefatigable pains he has taken to obtain the best information, and the best opinions. Of these advantages, it was not difficult for a well cultivated and liberal mind to avail itself; and although we discover in some places

places a warmth which leaves 'petty openings for petty cavilling,' yet we know not any work better calculated to excite the public attention, or to calm those fears which either interested or well-meaning men may entertain for the existence of our trade, should the projected colonies in Africa succeed in their own establishment, and in their consequent tendency to promote a more speedy abolition of the slave-trade. Whatever may be the claims of prudence against a sudden abolition, and they have not been received by us with indifference, we are certain that the slave-trade cannot long survive the present century: and should these schemes of civilization in Africa fail of success, our opinion would not be shaken, although our regret might be heightened. But it does not appear from the evidence of this and other authors, that such failure is probable, if the subscribers are firm, and the managers and directors are true to their purpose. And this they will be likely to continue, while their system excludes monopoly, and individual corruption. We should have dreaded the interference of government, which the history of colonies, in every page, gives reason to deprecate, had we not been informed that the assistance offered is of the most liberal kind. The African association of London have equipped two vessels, for a new expedition, and the sum of 6000*l.* has been granted by government.

*Ferishta's History of Dekkan, from the first Mahummedan Conquests: with a Continuation from other Native Writers, of the Events in that Part of India, to the Reduction of its last Monarchs by the Emperor Aulumgeer Aurungzebe: also, the Reigns of his Successors in the Empire of Hindostan to the present Day: and the History of Bengal, from the Accession of Aliverdee Khan to the Year 1780. Comprised in Six Parts. By Jonathan Scott, Captain in the East India Company's Service, Persian Secretary to the late Governor General, Warren Hastings, Esq. and Member of the Asiatic Society in Calcutta. 2 Vols. 4to. 2*l.* 2*s.* Stockdale. 1794.*

THIS is one of the most important accessions to English literature which has appeared for a long time. The ample title will give some idea of the contents, which are extremely interesting; and the style is uniformly strong, perspicuous, and pleasing, without affectation or false splendour.

Major Rennell, an eminent judge, long ago announced this translation to the public; and the expectations raised will be fully gratified. The history of Hindostan Proper, or the north of India, has been already detailed. That of Dekkan, the large

large southern peninsula, had remained in darkness, and captain Scott has opened as it were a new world to our eyes.

Before proceeding, by some extracts, to give the reader an idea of this valuable work, we may be permitted to express an earnest wish that, now the history of India, SINCE the Mahummedan conquests, is happily completed, our ingenious and learned compatriots, versed in Indian lore, will favour the literary world with all possible researches into the history PRECEDING these conquests; than which a more interesting theme cannot occupy learned industry.

In his Preface captain Scott thus explains his intentions:

‘Ferishta, author of the history now offered to the public in an English dress, is one of the most esteemed writers of Hindoostan, and was of noble rank, and high in office at the court of Ibrahim Adil Shaw, of Beejapore, one of the sultans of Dekkan.

‘Besides the History of the Dhely emperors, and this of Dekkan, Ferishta compiled one of every province in India, and many complete copies of his works have been brought home by English gentlemen.

‘My first intention was to have published a literal translation; but, on revision, I thought it would be more pleasing to an English ear, deprived of some of the numerous hyperbolic epithets and too frequent conjunctions, which drew out the periods to a distracting length, hurtful to the sense in our language. This alone has been done; yet, perhaps, some readers may still think the style too oriental; but to have deviated farther from the original, would have been imposing a compilation for a translation.

‘To those who have been in India, and are conversant with the history and manners of the natives, some of the notes may appear trivial: but every explanation is necessary to render satisfactory, to most readers, the perusal of foreign idiom, customs, and uncommon names. The last I have endeavoured to write as pronounced in the country.

‘It is necessary to mention, that from page 400 to the end of the Nizam Shawee dynasty, is not taken from Ferishta, his work concluding with the fall of Ahmednuggur. What follows, was from a work written by Shaw-nowauz Khan, a nobleman of Dekkan, entitled, *Masser al Amra*, or Biography of Nobles.

‘In his account of the Golconda Princes, Ferishta was so very brief, that, as he mentioned no more than what was contained in the *Lub al Towareekh*, an abbreviated History of Hindoostan, I had recourse only to the latter work; but it was thought inconvenient for so few pages to alter the running title of the volume. Had the most earnest search after fuller materials for the history of Golconda been successful, my readers should have had a fuller account of the princes of that sovereignty.’

And

And the following general idea of the history of Dekkan, preceding the Mahummedan conquest in 1347, given in the Introduction, cannot fail to interest our readers.

‘Prior to the Mahummedan conquests of Dekkan, we have little information respecting its history. Ferishta traditionally (and we have unfortunately no better authority) writes, that Dekkan took its present name from Dekkan*, the son of Hind, son of Ham, the son of Noah. Mheerut†, Kuzz‡, and Telinga§, his sons, gave their names to three divisions of Dekkan. With any Hindoo accounts of Dekkan I am unacquainted.

‘According to Ferishta’s tradition, Kishen, son of Poorub, son of Hind, ruled the whole of the countries now called by Europeans The East Indies, China excepted. In the reign of Maharauje, his successor, the zemindars of Carnatic and Ceylon, rebelled, and displaced his governor of Dekkan, but were reduced by his general Baul Chund. On the death of Maharauje they again revolted from his successor Keesorauje, who compelled them to submission, with the assistance of an army sent to his support by Manochere, emperor of Persia, under Saum Nereeman, grandfather to the celebrated Roostum, the hero of Ferdosi’s Shaw Nammeh, or History of ancient Persia.

‘Dekkan was afterwards divided into several states: Kool Chund founded the city and government of Koolburga||; Raja Mere Chund that of Meruch**; and Beejah Chund the kingdom of Beejanuggur, the most celebrated in Dekkan ††. Raja Bieder, the founder of a

‘* The Hindoos claim a much higher antiquity than Ferishta allows them. Their origin, like that of all nations, is involved in obscurity; to clear up which is vain, and can only reward search by materials for conjecture, which, however ingenious, can never satisfy the enquirer. From what authority Ferishta gives his tradition of the people of the Dekkan, I know not.’

‘† Modern Mheerut is a district of the province of Dowlatabad, to which it probably gave the name some ages back, if not to a larger division of Dekkan, and the original country of the Mharattas.’

‘‡ Called now Carnatic.’

‘§ Now the province of Golconda, but formerly an extensive kingdom, first under Hindoo princes, and afterwards a principal division of the Bhamenee sovereignty, upon the fall of which it became again a monarchy, under the dynasty of Kootub Shawee, whose history will be given in the proper place.’

‘|| Called by Europeans Calburga, now of little note.’

‘** Now the capital of a Mharatta jaghiredar, situated, according to Rennell, about one hundred and thirty miles south west from Poonah, the metropolis of the Mharatta States.’

‘†† Called in most maps Bissnagar and Nerlinga. This kingdom, before the conquests of the mussulmauns, comprehended the whole of Carnatic, which then extended over the greatest part of the peninsula from coast to coast (Coromandel and Malabar) as will be seen in the progress of the Bhamenee sovereignty. According to Ferishta, the city of Beejanuggur, the capital of this ancient monarchy, in the early days of mussulmaun invasion, was founded by Raja Belaul Deo, A. D. 1344, and named after his son Beejah Roy. He does not mention the more ancient metropolis of Carnatic. Major Rennell in his Memoir says, Beejanuggur is situated near the western bank of the Tummedra or Tungebadra, a river about thirty miles south-east or south-south east from Bancapore, and one hundred and thirty German miles from Goa. It was a large city when visited by Caesar Frederick, A. D. 1567. The fall of this kingdom will be seen in its proper place.’

city of that name *, reigned over part of Dekkan when Alexander invaded India, and sent him presents to obtain his favour. Saulbahun, a raja of Dekkan, slew in action the prince of Malwa, Bicker-majeet, recorded by the Hindoo tradition as an example for sovereigns, and whose reign forms the æra of the modern Hindoo computation.

* Nothing more respecting Dekkan is mentioned by Ferishta, till, in his account of the reign of the Patan emperor of Dhely, Jellaul ad Dien Firose Shaw, he says, that monarch sent his son in law Alla ad Dien to reduce it to his authority.

* In the year 1295 of our æra, Alla ad Dien marched through Berar to Deoghur, now called Dowlutabad, from the raja of which he gained an immense plunder. Ramdeo, it appears, was only sovereign of a part of Dekkan, as the rajas of Koolburga and Raujemundree, (the latter district at present forming only one of our northern sirkas, dependant on Madras) are styled by Ferishta, Independent Princes.

* Alla ad Dien, on his accession to the throne of Dhely, which he acquired by the assassination of Firose Shaw, in the year 1306, sent an army to demand tribute from the raja of Deoghur. His general, Mallek Naib, after reducing that fortress and the territory of Meerhut, carried the raja Ramdeo prisoner to Dhely; from whence he obtained leave to return to Dekkan, and had a jaghire conferred on him by the emperor.

* In 1309, Alla ad Dien sent an army by way of Bengal to reduce Warunkul, the capital of Telingana, but without success; upon which he dispatched a reinforcement * at under Mallek Naib, who obliged the raja Ludderdeo to become tributary to the sultan, and exacted from him a contribution of money and jewels to a vast amount, besides three hundred elephants, and seven hundred horses.

* The year following, Mallek Naib invaded Carnatic, took the raja Bellaul Deo prisoner †, and pushed his depredations as far as Seet Bunder Rameshar ‡, where he erected a mosque. The booty acquired in this expedition was immense, and next to incredible. He invaded Dekkan again in 1312, put to death the son of the raja of Deoghur, and obliged Telingana and Carnatic to become tributary to the throne of Dhely.

* In 1316, Herpaul Deo, son to the raja of Deoghur, rebelled,

* * Called by most Europeans Beder. According to Rennell, it is about eighty miles to the north-west of Hyderabad, the capital of the Nizam, who possesses it at present. Near the ruins of Bieder, Ahmed Shaw Bhamenee founded the city of Ahmedabad, which he made his capital in place of Koolburga, and this is the modern Bieder or Beder. There is another Ahmedabad, called most commonly Ahmednuggur, and founded by Ahmed Shaw, the first of the Nizam Shawee sovereigns, of whom a history will be given. There is also a third Ahmedabad, the capital of the province of Guzurat.

* † Probably the same who afterwards founded Beejanuggur.

* ‡ A port on the oromandel coast, opposite to the island of Ceylon, and a celebrated place of Hindoo pilgrimage.

and forced the mussulmauns to relinquish several districts in Meerhut; but was afterwards reduced, taken prisoner, and slayed alive by the Dhely emperor, Mubaric Shaw, who made considerable conquests in Dekkan.

'In the succeeding reign, Ludder Deo, raja of Warunkul, and the raja of Deoghur, rebelled, but were subdued by Aligh Khan, who took the fortresses of Bieder and Warunkul, with the families of the rebels. In 1324, Aligh Khan succeeded his father Gheause ad Dien, as emperor of Dhely, and assumed the title of Mahummud Tughluk Shaw. He fixed on Deoghur, which he renamed Dowlutabad, as his capital, and obliged the inhabitants of Dhely to remove to it; but afterwards relinquished it. His reign proved unfortunate, several provinces being wrested from him by rebellious nobles, who assumed royalty; and Dekkan was then formed into the sovereignty, the history of which is the subject of the following pages.'

The events and incidents in this work are too numerous and important for us to attempt any general abstract within the necessary limits; and we shall content ourselves with some extracts, which may serve to shew the style, and interesting nature, of this history.

The deposition of the emperor Firoze Shaw, by his brother Khankhanan, afterwards Sultan Ahmed Shaw, is thus wound up. It appears to have happened A. D. 1417; but we wish the learned translator had continued the years along the margin of each page, the most usual and useful mode of printing history.

'Sultan Firoze Shaw at length calling his son Houffun Khan before him, observed, that empire rested on the attachment of the nobility and army, and as they had mostly declared for his uncle, he had better wind up the rolls of opposition, which could only occasion public calamities, and submit to his power. After this he ordered the gates of the palace to be thrown open, and admitted Khankhanan, with a number of his attendants. Khankhanan approaching the bed of the sultan, bowed his head at his feet, when Firoze Shaw expressed pleasure at seeing him, saying, that he praised God for letting him behold his brother sovereign, of which high dignity he was truly deserving; that paternal affection had made him wish his son for his successor, but as he was disappointed, he left his kingdom to God, and his son to his care. He then begged he would assume the throne, and take care of his person for the little time he might remain his guest. Khankhanan, the same day, put on the royal turban invented by his brother, and mounting the throne Firozeh, styled himself Sultan Ahmed Shaw, commanding coins to be struck, and the khoodbah to be read in his name. As sultan Firoze Shaw, ten days after this, resigned his soul to the guardians of para-

Paradise, his body was deposited with great funeral pomp and royal ceremony, near the tombs of his ancestors. He reigned twenty-five years, seven months, and fifteen days. It is said in some books, that he was put to death through policy, by his brother, but no good foundation appears for the report.

Ahmed Shaw is soon engaged in a war against the Hindoo Roy (such is our translator's orthography of Rajah) of Beejanuggur.

'It happened, that the sultan going to hunt, in the eagerness of chase separated from the body of his attendants, and advanced near twelve miles from his camp. The devoted infidels, informed of the circumstance, immediately hastened to intercept him, and arrived in sight when even his personal attendants, about two hundred Moguls, were at some distance from him. The sultan alarmed, galloped on in hopes of gaining a small mud inclosure, which stood on the plain as a fold for cattle; but was so hotly pursued, that some broken ground falling in his way, he was not able to cross it before his pursuers came up. Luckily some archers at this instant arrived to his aid, so that the enemy were delayed sufficiently to give the sultan time to reach the inclosure with his friends. The infidels attempted to enter, and a sharp conflict took place; all the faithful repeating the creed of testimony, and swearing to die, rather than submit. Syed Houssun Buduckhshi, Meer Ali Syestaanee, Meer Ali Cabulee, and Abdoolla Khoord, in this fight did such services, as procured them the sultan's lasting praises and gratitude. Their little troop being mostly killed and wounded, the assailants advanced close to the wall, which they began to throw down by pickaxes and hatchets, so that the sultan was reduced to the extremity of distress. At this critical juncture arrived Abd al Kadir, first armourbearer to the sultan, and a body of troops, with whom, fearful of some accident having happened to occasion his absence, he had left the camp in search of his master. The infidels had completed a wide breach, and were preparing to enter, when they found their rear suddenly attacked. The sultan with his remaining friends joined Abd al Kadir in attacking the enemy, who after a long struggle were driven off the field, with the loss of a thousand men, and about five hundred of the mussulmauns obtained martyrdom. Thus the sultan, by the almost inspired caution of Abd al Kadir, acceded, as it were a second time, from the depths of danger to the enjoyment of empire. It deserves place among the records of time, as a remarkable event, that two sovereigns at the head of armies, should fall into such danger for want of numbers, and both escape uninjured. Sultan Ahmed Shaw, the same day, raised Abd al Kadir to the rank of two thousand, the government of Berar, and title of Khan Jehaun; to which he added the appellations of Life-bestowing Brother, and Faithful Friend. Abd al Lutteef, his brother, was raised to the same

rank, with the title of Azim Khan. All who had any share in the sultan's deliverance were amply rewarded with titles, bounties, and commands. As the Mogul archers had been of great use, he gave orders to Mallek al Tijaar to form a body of three thousand, composed of the natives of Eerauk, Khorassan, Maweralnere, Turkey, and Arabia, and commanded all his officers to practise themselves, children, and dependants, at shooting with the arrow.'

In the reign of Mahummud Shaw, about A. D. 1477, some new regulations were established in Bhamencee, or the Mahomedan empire in Dekkan, which may serve to give an idea of its extent.

'The dominions of Bhamencee having in the reign of Mahummud Shaw become very extensive, Khajeh Jehaun thought it political to make several alterations in the rules established by sultan Alla ad Dien Kangoh, which were formed for a small state; and having convinced the sultan of their utility, he was permitted to carry them into execution. The whole kingdom, originally divided into four terruffs, or provinces, under four chief governors, he distributed into eight. Berar was portioned into two governments; Kaweel under Fatteh Oolla Ummad al Moolk, and Mahore under Khodawund Khan Hubshee. Dowlutabad was conferred on Adil Khan and Joneer, with the districts of Alore, Baeen, Ban, the port of Goa, and Balgoan, on Fukhir al Moolk. Beejapore, with many districts as far as the Beemrah, also Roijore and Mudkul, were conferred upon himself. Ahssunabad, Koolburga, with Saugher, as far as Nulderruck and Sholapvre, were entrusted to the Abyssinian eunuch, Dustoor Deenar. The country of Telingana, which had been left entirely to Nizam al Moolk Beheree, was also divided. Raajmundree, Matchiliputtun, Bilcondah, Oureah, and other places, were continued under his charge; and the government of Warunkul was conferred on Azim Khan. Several places in each of the eight divisions were reserved as peculiar revenues for the sultan's private expences, and particular collectors appointed to manage them.

'From the time of sultan Alla ad Dien to the present reign, it had been the rule of the state, to leave all the forts in each province to the charge of the governor, or terruffdar, who appointed his own deputies and garrison, without restriction. In consequence of this impolitic indulgence, the governors of provinces had sometimes rebelled against the royal authority, and it had as often been found difficult to reduce them. By the new regulation, one fortress only was left in the chief governor's hands for his own residence, and all the rest were garrisoned by officers and troops paid and appointed by the sultan, without any intervening authority over them.

'Another change of the rules of sultan Alla ad Dien, was in the pay of the troops. By them, the amras of five hundred had one lack of oons per annum; of a thousand, two lacks in ready money,
or

or a jaghire producing an equal revenue. Khajeh Jehaun, after the entire conquest of Telingana, to encourage the army, settled the pay of an amra of five hundred, at one lack and twenty-five thousand hons; of a thousand, at two lacks and fifty thousand; and the jaghires were so established, that if the revenues were one oon less than the allowed pay, it was supplied from the royal treasury; and if the amras kept one foldier under their fixed numbers, a sum equal to his pay was deducted from their allowances. By these rules, such a consistent order and dependance was maintained, that government acquired full force, and all ranks of people enjoyed their rights in security and repose; but this strictness was disgusting to those of aspiring minds, who conceived a rooted hatred for the minister.'

The following incident, from the reign of Ismaeel Adil Shaw, A. D. 1530, may amuse the reader.

'Ismaeel Adil Shaw having heard of the arrival of Ameer Bereed, ordered Affud Khan, with several chiefs, and two thousand chosen horse, to surprize his camp. Affud Khan prepared the troops, as if to relieve those at the trenches; but when he had got without the camp made known his intentions, and proceeded as silently as possible towards the tents of the enemy. Being arrived close to the outposts, and hearing not the smallest noise or challenge, he ordered his troops to stop and observe the strictest silence, sending spies to learn the situation of the enemy; who soon returning, declared, that they had advanced uninterrupted to the tents of Ameer Bereed, where the few on guard were all asleep. To prove their assertions they presented some turbans and sabres they had stolen from them. Affud Khan then ordering his troops to remain in profound silence on the borders of the camp for his further orders, advanced himself, with twenty-five horsemen and a few foot, through the sleeping enemy to the tents of Ameer Bereed. Here he saw the guards lying about in strange postures, snoring amid the broken vessels of liquor. Affud Khan, thinking it ungenerous to murder them in such an helpless condition, ordered some footmen with drawn sabres to stand over them, in case any should awake, to prevent them giving the alarm. He then dismounted, and entered the tents with some part of his followers, hoping to take Ameer Bereed alive, but if he could not, intending to put him to death, and carry his head to the sultan. Those within he found as fast asleep as their friends without. Ameer Bereed lay senseless on a bed, round which the dancers and singers, male and female, were jumbled together in strange postures, amid their own filth, broken vessels, and spilt liquors, snoring in concert. Affud Khan observed, that to murder such persons was ungenerous, therefore it would be more glorious to carry their chief alive on his bed to the sultan, without injuring any of his followers. The bed of this old, experienced, and wily minister was then lifted up by the attendants of Affud Khan, who was moving out of the tents with his

prize, when one of the lamp-men, called devotees in Dekkan, and who have the body watch of the chief at night, awaking, was going to cry out, but Assud Khan clapped his hands timely on his mouth, and his people strangled him; after which he reached his troops on the borders of the camp without accident. He then represented to them, that as their chief end was obtained, it was better to desist from farther enterprize, as in the darkness of the night the Hindoo could not be distinguished from the mussulmaun; and consequently many of the faithful must be slain, which he wished to avoid. All the detachment approved of his generosity, and Assud Khan moved towards the royal camp, carrying his prisoner on his bed in jocular triumph. Ameer Bereed awaking on the road, and finding himself in motion, thought he was among evil spirits, or genii, and began to cry out in terror to God for relief from enchantments; but Assud Khan told him who he was, and after relating his exploit at large, upbraided him with his imprudence; observing, that for a reverend old man, experienced as he was in the arts of government, to have suffered himself to be intoxicated so near an enemy, was highly derogatory to his character and wisdom. Ameer Bereed, as he was covered with shame and sorrow, returned no answer; but Assud Khan, desiring him to be comforted, assured him of his influence with the sultan to procure kind treatment and forgiveness.

‘The detachment arriving at the royal camp, Assud Khan without delay presented his important prize to the sultan, who was overjoyed at the possession of his enemy, whom he asked, How, with such art and cunning as he had displayed in a long life, he could fall into such a snare? Ameer Bereed said, Fate and providence had thus decreed; therefore to question him on the subject was useless, as he could give him no satisfactory answer. The sultan then delivered him over to Assud Khan, whom he ordered to bring him to the Durbar in the morning.’

The anecdote, vol. I. page 304, of the territories always governed by women, the daughters succeeding to the mothers, while the husbands and sons were only chief officers, is singular, and reminds us of the Amazons. From p. 35, another singular custom appears, namely, that in the Dekkan all are permitted to use umbrellas; while in the Mogul empire, even to this day, with the exception of the English dominions, none but the sovereign dares to use an umbrella.

The fall of the sultan Nizam Shaw, A. D. 1587, is extremely pathetic.

‘Mirza Khan seeing the distracted state of the sultan’s intellects, pretended acquiescence with his commands, and courted the favour of Fetteh Shaw and his dependants by frequent gifts; but wrote privately to Beejapore, that as the sultan was mad and wanted to murder his son, if a detachment was sent to the borders, he would have

have a pretence to raise troops, and espouse the cause of the young prince. Dillawer Khan, regent of Beejapore, complied with his request; and Mirza Khan asked the sultan what steps he should take against the enemy. Nizam Shaw directed the regent to pursue what measures he might think proper; and Mirza Khan collecting the troops, they marched from Ahmednuggur, and encamped near the town of Ranowrd, where they halted by his orders. The sultan, surprized at their not moving onwards, sent the writer of this history to enquire the cause. As the regent knew my loyalty to be firm, he guessed, that having penetrated his treasonable designs, I would make them known to the sultan. He therefore bribed Fattch Shaw to obtain the sultan's orders for him to repair to camp, and hasten the march of the army. I was in camp when he arrived, and had found out the real intention of the minister, who had given orders to prevent my return; but having timely notice, I made my escape in the night. On my arrival in the city, I related what I had seen and heard to Fattch Shaw, who would not believe me. I observed, that I had no interest or hatred to gratify, that I should falsely accuse the minister, and that the truth of my account would quickly appear. While we were talking, some spies brought intelligence, that Mirza Khan had marched to Dowlutabad, in order to bring the prince Meeraun Houffsein, and seat him on the throne. The sultan now asked my advice how to avert the threatened storm. I replied, that there were two measures which promised success. First, that the sultan should leave his retirement, and march from the city at the head of his guards, when, probably, most of the nobility would desert the regent, and join him. He replied, that he was too ill to mount a horse. I then recommended that he should send for Sullabut Khan from confinement, and put him at the head of affairs, as he was beloved and respected by all ranks, who would flock to his standard; that his majesty should also set out in a litter to meet him, as far as the fort of Khiber. The sultan approving of this advice, instantly sent off express orders to release Sullabut Khan, and prepared to move himself; when the cowardly Fattch Shaw fell at his feet, and weeping, said, that should his majesty quit the palace, the guards would immediately seize and send him prisoner to the prince, in order to make their court to a new sovereign. The sultan, alarmed at this remark, altered his intention, and resolved to wait in the palace for the arrival of Sullabut Khan. The troops seeing the sultan's fears, now deserted in crowds to Dowlutabad; and Mirza Khan advanced from thence with the prince to the capital by forced marches, in order to prevent the arrival of Sullabut Khan. I had the guard of the palace, and wished to defend it; but being deserted by my people, and no one being left but the sultan, Fattch Shaw, and a very few domestic attendants, opposition was vain. At length, the prince and Mirza Khan arrived, and entering the palace with forty armed men, put to death whomsoever they

found. The prince fortunately knew me, and reflecting that we had been schoolfellows, ordered my life to be spared. Having reached the presence of his father, the prince behaved to him, both in word and action, with every possible insult and abuse. Nizam Shaw was silent, and only looked at him with contempt; till the prince, putting his naked sabre across his breast, said, "I will put you to death." Nizam Shaw then breathing a deep sigh, exclaimed, "O thou accursed of God, it would be better for thee to let thy father be his few remaining days thy guest, and treat him with respect." The prince, relenting for a moment at this expression, stopped his hand, and withdrew from his father's apartment. Not having patience, however, to wait for his death, though he was then in a mortal illness, he commanded him to be put into a warm bathing-room, and shutting fast the doors and windows to exclude all air, lighted a great fire under the bath, so that the sultan was speedily suffocated by the steam and heat. This parricide was perpetrated in the year 996. The deceased sultan was buried in great pomp, in the garden Rozeh; but his bones were afterwards taken up and carried to Kerballa, where they were deposited near those of his father and grandfather.

‘ V E R S E .

‘ Alas, that there is no stability in fortune! for endless is the circle of her revolution. Expect not thou to be free from the encroachments of time, for there is quarter to no one from his cruel sword.’

The second volume of this interesting work we shall reserve for another occasion, after mentioning that the addition of a table of contents, an ample index, and summaries of the reigns, would have been a great improvement. An historical work, without such helps, has been aptly compared to a treasure without a key; and in a publication, like the present, not only interesting in the perusal, but likely to be often consulted for detached facts, the defect is prodigious.

Ethic Epistles to the Earl of Carnarvon, on the Mind and its Operations, as bearing generally on the Events of the World particularly on those of France. With an Apology to the Public. Written in the Year 1793. 8vo. 5s. Boards. Cadell.
1794.

THE philosophical reader will find himself disappointed, who expects to meet in these Epistles with deep investigation of morals or metaphysics, with those weighty and sententious maxims of truth which fix themselves on the memory, or those glowing passages which impress themselves on the heart.

The plan is loose, and the verse careless ; for the latter the author makes an apology which amounts to no more than this, that he did not chuse to take the trouble of making it better, and that there is as much pleasure in making bad lines as good. To this there is nothing to be answered but that he must abide by the consequence of *not* having taken pains, for he may depend upon it as a certain truth, that excellent poetry must be the fruit of thought and labour. Satire, particularly, ought to be polished in the highest degree. ' The snuffers (Daniel Burges used to say) must be of pure gold.' The author endeavours to show that there are men of original genius born to lead the rest of the world, that by their influence and the force of education the world is in fact led ; that all inferior beings follow a leader, that consequently the French doctrine of equality is absurd, and contrary to the intentions of Providence. *Republics*, he says with some smartness, but with little recollection of history,

' Republics are but herds without their lords—
Through more or less disorder, soon or late,
In name or substance each resumes it's state :
Something between the future and the past,
'Tis never the first government, or last ;
At best an interregnum, but at worst
For one king lost with many tyrants curst.'

The general remarks of our author are but few ; his design is to expose French principles in government or philosophy, and to that end almost the whole of the work is directed : in personal satire he is not sparing, of personal compliment there is not a little, and those who are fond of it, may be gratified by seeing in his lines many names, and more initials of people who are talked of both at home and abroad. As a specimen of his manner we shall give the following character :

' SPECIUS, affecting all he does not know,
Appears a wit to those themselves not so ;
Through others' folly, to his own surprise,
Finds he has art enough to pass for wise ;
Alternate wit with fools and fool with wits,
Silent on Saturdays at Bankes's sits ;
Is lost in inexpressible dumb-show,
Or talks to each of what each does not know—
Of mathematics to sir Joseph prates ;
With Cavendish on botany debates ;
With Barrington on log'rithms ; with Mazeres
On birds of passage, or on Russian bears ;
With Pennant about time-pieces and clocks ;

With

With Watson, kangaroos and turkey-cocks ;
 With Maskelyne on crock'ry ware, and spars ;
 With Wedgwood on the longitude and stars :
 To Dollond on the Nile, its source, discharges ;
 To Bruce on magnifying pow'rs enlarges ;
 With either Warton of the comet speaks,
 With Hertchell of the Ancients and the Greeks.
 To Blagden upon birds and beasts descants ;
 To Smith, or Shaw, on some inscription rants—
 —But Lew'sham ventures not to take in hand,
 So few things Lew'sham does not understand ;
 In whom of all to my experience known
 Most knowledge, taste, sense, science join in one,
 In whom, when Bankes shall leave with fame his chair,
 The world may look to find a worthy heir.
 Whate'er stray witticism of note he found,
 If no one knew the owner, SPECIUS own'd ;
 Envious of e'ery pun whose transient fame,
 First from Joe Millar, last Joe J—k—l, came ;
 Striving of Selwyn's scraps to steal a bit,
 (Selwyn, The Foundling Hospital of Wit,
 Lord of the manor of each stray conceit.
 Not one, but ev'ry punster's counterfeit)—
 Whate'er was ask'd, if no one else could tell,
 But not, unless he knew the answer well :
 Each wittings's fav'rite, each Blue-Stocking's boast,
 And would have been, if ladies drank, their toast ;
 Frequented Montague's, convers'd with Moore,
 But rarely seen at Burke's or Langton's door ;
 Paoli and Piozzi, oft between,
 Seldom with Palmerston, or Beauclerk seen ;
 Mark him, in fashion's brilliant circle shrink
 The flights of Erskine, or the wit of Burke,
 Malmesb'ry's sharp sallies, Gibbon's attic taste,
 Mansfield's neat stories, somewhat run to waste ;
 Fitzpatrick's serious, Court'nay's hum'rous, air,
 Quickness of Payne, and pleasantry of Hare ;
 Fastidious Cholmley's supercilious frowns,
 (Cholmley, a muse, but out of humour, owns)
 Ellis's gentle, Jekyl's flippant, sense,
 All Guildford's source of social eloquence ;
 See him at Sheridan's true satire sink,
 From Storer's sarcasm, Barham's knowledge, shrink ;
 Wyndham's acuteness, Loughb'rough's keenness, shun,
 And fly for refuge to some paltry pun ;
 Or puzzle Reynolds, and perplex his ear,
 —Lucky for both that Reynolds could not hear !

Or ask of ——— in all his pride,
 Some point of Scottish peerage to decide —
 Teach in return the proud peer if you can,
 That pride like his was never made for man,
 Still less for him, if any pride's allow'd,
 Who little has of which he should be proud —
 From all these to the ladies flies for aid,
 Of some of them too just as much afraid;
 Escap'd from one, to find another ill,
 Tollemache, and Lindsays, to encounter still;
 With many a brilliant, many a pow'ful Mind,
 Such as might please e'en Woolstonecroft to find —
 In what weak head could such a fancy dwell,
 That minds, like bodies, have their sex as well?
 The charge of folly home to him is brought
 Who thinks it, not to them of whom it's thought —
 Thus on the Scylla of man's sense not dash'd,
 Of woman's wit down the Charybdis wash'd:
 At length with joy he hears all other tongues
 Drown'd in the noise of sense-expelling songs;
 If all these fail, at once the whole evades,
 And flies to clubs and diamonds, hearts and spades.'

If this author would condense his thoughts instead of spreading them out as he does, he would not want either point or pleasantry, though we see no promise of the higher beauties of poetical composition.

The History of Two Cases of Ulcerated Cancer of the Mamma; one of which has been cured, the other much relieved, by a new Method of applying Carbonic Acid Air; illustrated by a Copper-plate; with Observations. By John Ewart, M. D. one of the Physicians of the Bath City Infirmary and Dispensary. 8vo. 1s. 6d. Dilly. 1794.

THE remedy supposed to have been successful in the former of these cases, and beneficial in the latter, was carbonic acid air, applied constantly to the ulcer by means of a bladder fixed to the breast with adhesive plaster. In the former, arsenic was likewise cautiously administered, but Dr. Ewart is not inclined to attribute to this remedy, powerful as it is in its effects, any share of the success which attended the treatment. Had not the fullest trials of both these means taken place in almost innumerable cases, without any ultimate benefit, we should have felt ourselves inclined to cherish, with Dr. Ewart, the fond hope, that we were not left utterly destitute of a remedy for cancers. But aware of these facts, we can-

cannot so far overcome our habitual incredulity, as not to question whether the disease which, it appears, wholly subsided on the use of the carbonic acid air, was, in the true sense of the word, a *cancer*. That this gas has uniformly the power of sweetening and amending the countenance of *putrid ulcers* of every description, and even of procuring their perfect recovery when other remedies have been ineffectual, is known to every surgeon; but we cannot help discerning in the description of the disease (taking it in Dr. Ewart's own way) some few points, on which suspicion may be allowed to rest. In the first place, the sinus described to exist is unusual at any, but particularly at so very advanced a period of cancer; and secondly, it is equally uncommon, under the like circumstances, for the axillary glands to remain unaffected.

In common with every friend of humanity, we should feel the utmost satisfaction in being convinced that Dr. Ewart has not erred in the instance alluded to; and we are far indeed from wishing, by these remarks, to discourage a repetition of the experiment; but, as in the case of other diseases curable only by a *timely* operation, we think the promulgation of ineffectual remedies should be carefully avoided; such proposals having a tendency to flatter the sufferer's hopes, and to occasion a neglect of perhaps the only practicable means of security, till assistance is too late.

After remarking, that he was not able to determine, whether any or what part of the air was absorbed by the cancer, our author reasons thus:

'With respect to the possible combination of the carbonic acid with the matter of cancerous ulcers, I have very little to add. The discharge from cancers has been supposed to be corrosive. I do not know that this is a fact. If it be true, and if the acrimony of the discharge be of an alkaline nature, the carbonic acid may neutralize it, and deprive it of its causticity. This supposition was suggested to me by my friend Dr. Master, when it was too late to examine it by experiments on the matter of the ulcers above described, owing to the diminished quantity of their discharge. Very obvious tests, however, will occur to every one, who may have opportunities and inclination to investigate the subject.

'If the carbonic air acted, in the cases under review, by combining with and chemically changing the discharge from the ulcers, other airs may perhaps be applied to similar sores with even more advantage. If their pain be caused by the stimulus of oxygen, hydrogen air is capable of immediately combining with it.'

The History of Rutherglen and East-Kilbride. Published with a View to promote the Study of Antiquity and Natural History. Illustrated with Plates. By David Ure, A. M. Preacher of the Gospel. Corresp. Memb. of the Nat. Hist. Soc. Ed. 8vo. Niven. Glasgow. 1793.

THIS is an useful and agreeable little local work; but more interesting to the natural historian, than to the antiquary; for Mr. Ure is remarkably unversed in antiquities, a science which, above all others, requires some depth of learning.

The etymology, p. 2, of Rutherglen from king Ruther, who never existed, is truly puerile. It is surprizing that many will pretend to write on antiquities, who are absolute strangers to the subject. That any Scottish antiquary should not have seen the works of Innes, &c. is amazing; that they should persist in the old fables, and set all science at defiance, is only a disgrace to their own understandings. The apology, p. 4, for believing such fictions, is worthy of "the sturdy Scotchman, who prefers Scotland to truth," as Dr. Johnson bluntly, but too truly, expressed himself.

In p. 66, our author confounds sterling money with Scottish, an error as twelve to one. In p. 88, he derives The Girt-stone from Thou Great Stone! And in the next page we are informed that the Arabians still worship great stones set up for idols! Mahomedanism, it appears, is quite unknown to Mr. Ure. In p. 91 we are gravely told that the Scottish mark of 1586 was double the present: while the money of that country was really, at that time, to the English, as one to eight. In p. 99 we are informed that bone-fires are a *contraction* of Baal-fires, fires to Baal! If learning be persecuted, Mr. Ure will never suffer martyrdom in the fires of Baal.

From p. 125 we learn that a *glass* bead was made of *Egyptian paste*! And the confusion of glass-beads, with snake-stones, is worthy of the author.

The description of Castle-Milk, which is accompanied with a plate, we shall transcribe:

'Castelmilk of which a view from the south-east is here given, is situated on the northern declivity of Cathkin hills, in the parish of Carmunnock, about a mile and a quarter from the town of Rutherglen. It is the family-seat of sir John Stuart of Castlemilk, baronet. This ancient place was, for centuries past, called Castle-town, or Casseltown, but now more frequently Castlemilk, or Castelmilk, from the Castle of Milk, a river in Anandale, in the county of Dumfries: which castle was anciently possessed by sir John's ancestors. The old building, the age of which is not known, is pretty

pretty large, and of a very ancient construction. The walls are extremely thick, and terminate above in a strong battlement. Originally the windows were few, and narrow, and the stairs very strait. The whole building is kept in excellent repair, and contains not a few commodious apartments. The most remarkable is one that goes under the name of Queen Mary's room, because, as report says, her majesty lodged in it the night before the battle of Langside. The ceiling of this memorable room is ornamented with the arms of the kings of Scotland, in the Stuart line, and with the arms of all the crowned heads of Europe with whom the Stuarts were connected. Several additions have been made to the house, by which it is rendered very commodious. The pleasure grounds have lately been laid out to the best advantage. Few places in Scotland enjoy a more agreeable situation. It commands a prospect, which, for a mixed variety of extensive, majestic, rich and beautiful objects, is probably not equalled any where in Scotland; as it takes in the city of Glasgow, with the strath of Clyde, filled with prospering manufactures, whilst the vast and far distant mountains of Lennox, Argyle, Perthshire, &c. mingling with the sky, terminate the view.'

In the parish of Kilbride is another remarkable spot.

'In mentioning the places of note in the parish, Mount Cameron should by no means be omitted. It is a small eminence about three quarters of a mile south-east from Kilbride; and on which is built a neat and commodious dwelling-house. This place, formerly called Blacklaw, takes its present name from Mrs. Jean Cameron, a lady of a distinguished family, character, and beauty. Her zealous attachment to the house of Stuart, and the active part she took to support its interest, in the year 1745, made her well known through Britain. Her enemies, indeed, took unjust freedoms with her good name; but what can the unfortunate expect from a fickle and misjudging world? The revengeful and malicious, especially if good fortune is on their side, seldom fail to put the worst construction on the purest and most disinterested motives. Mrs. Cameron, after the public scenes of her life were over, took up her residence in the solitary and bleak retirement of Blacklaw. But this vicissitude, so unfriendly to aspiring minds, did not throw her into despair. Retaining to the last the striking remains of a graceful beauty, she spent a considerable part of her time in the management of domestic affairs. She shewed, by her conversation on a great variety of subjects, that she had a discernment greatly superior to the common. But politics was her favourite topic; and her knowledge of that subject was not confined to those of her own country. The particular cast of her mind, especially during the latter part of her life, was rather melancholy. A vivacity, however, that was natural to her constitution, often enlivened her features and conversation. Her whole deportment was consistent with that good-breeding, unaffected polite-

liteness, and friendly generosity, which characterize the people of rank in the Highlands of Scotland. She was not remarkable for a more than ordinary attachment to any system of religious opinions, or mode of worship; which is not always the case with the unfortunate. She attended divine service in the parish church; in which she joined with becoming devotion. Her brother, and his family, of all her friends, paid her the greatest attention. She died in the year 1773, and was buried at Mount Cameron, among a clump of trees adjoining to the house. Her grave is distinguished by nothing but a turf of grass, which is now almost equal with the ground.

The attack, p. 224, on a writer of some skill in antiquities, is worthy of the author's learning.

His remarks on natural history deserve more notice. We shall add a specimen.

‘Many places in this country, especially the ditches in the Green of Rutherglen, abound with what seems, by its motion, to belong to the genus of limax; but whether it is named, and described by Linnaeus, I am not certain. It is nearly half an inch in length, and one-eighth in breadth. The head is ornamented with two short protuberances, resembling ears, and which probably serve in place of feelers. It moves in the water with a slow, but uniform motion. The colour is generally black; but in some varieties it is gray, or white. It is found commonly adhering to grass, &c. in muddy water. The parts of this creature, when cut, regenerate themselves like the polype. One, on which a gentleman in the university of Glasgow lately made an experiment, exhibited a singular phenomenon. A section was made in the middle of the creature, in a direction from the head to the tail; but a small piece at the tail was left uncut. Each part soon became an entire animal, only they were joined together near the tail. Sometimes they would move peaceably in the same direction; at other times they attempted to go in a different direction, as if they were influenced by contrary volitions. The struggle, however, was neither long nor violent; for the one, generally without much reluctance, yielded to the other. My knowledge of the oeconomy of this curious creature is not, as yet, so extensive as enables me to describe its food, &c. &c.’

But when, p. 275, he confounds the English word *moses* with the Scottish *mos* (a morass) he again evinces but shallow pretensions to science.

The Golden Age, a Poetical Epistle from Erasmus D——n, M. D. to Thomas Beddoes, M. D. 4to. 1s. 6d. sewed. Rivingtons. 1794.

A Slight squib, levelled against an excentric philosopher, and an excentric poet, who, as men of genius often do, have indulged themselves in some very extravagant speculations.

The laugh is fair and the verse easy. The Poem has the air of having been the morning's amusement of some gentleman-like poet of no despicable talent.

'We know, says Dr. Beddoss, that vegetables are capable of forming oils either exactly the same as those of animals, or very nearly resembling them. Thus we have the fuet of the Croton Sebiferum, the butter of the Phœnix Dactylifera and of the Butyrum Cacao. When, from a more intimate acquaintance with them, we shall be better able to apply the laws of organic bodies to the accommodation as well as preservation of life, may we not, by regulating the vegetable functions, teach our woods and hedges to supply us with butter and tallow? Observations on Calculus.'

The idea is thus sported with :

'Proceed, great days! and bring, oh! bring to view
Things strange to tell! incredible, but true!
Behold, behold, the golden age appears:
Skip, skip, ye mountains! Forests lend your ears!
See red cap Liberty from heaven descend,
And real prodigies her steps attend!
No more immers'd in many a foreign dye
Shall British wool be taught to blush and lie:
But all our pastures glow with purple rams,
With scarlet lambkins, and their yellow dams;
No more the lazy ox shall gormandize,
And swell with fattening grass his monstrous size;
No more trot round and round the groaning field,
But tons of beef our loaded thickets yield!
The patient dairy-maid no more shall learn
With tedious toil to whirl the frothy churn;
But from the hedges shall her dairy fill,
As pounds of butter in big drops distil!
The sottish Jews, who in a God believ'd,
And sometimes blessings, oftener plagues receiv'd,
Shouted a miracle, when on the ground
Their boasted bread the greedy grumblers found:
By no dry crusts shall infidels be fed,
Our soil producing butter to our bread!
See reverend Thames, who god of rivers reigns,
And winds meand'ring through our richest plains,
To treat the cits, that many a sixpence give
Once in a week like gentlemen to live,
Relign his majesty of mud, and stream
O'er strawberry beds in deluges of cream!
See tallow candles tip the modest thorn,
Candles of wax the prouder elm adorn!

See the dull clown survey with stupid stare
Where leaves once grew, now periwigs of hair !

A favourite idea of our modern enthusiasts, the possibility of the indefinite prolongation of life; an idea which is in fact the revival of the exploded dream of the Panacea or universal medicine, is thus ridiculed:

‘ While plants turn animals, man, happy man,
To ages shall extend life’s lengthen’d span.
Bane to our bliss, no more the wrinkled face
Beauty’s bewitching circles shall disgrace ;
But see the reigning toast half kind, half coy,
Her rivals’ envy, and her lover’s joy,
Skill’d to allure, to charm, and beguile,
In all the bloom of eighty fit and smile !
Thus shall each belle a lovely L’Enclos prove,
Drive boys of future cent’ries mad with love ;
The marriage table its degrees extend,
And to our great, great grandmother ascend.
Poor Pope, who griev’d “ that life could scarce supply
More than to look about him, and to die,”
Had he but flourish’d in these halcyon days,
Might long have bid life’s little candle blaze,
Have grown strait, handsome, brisk and debonnaire,
The muses’ favourite, favourite of the fair !
Happy the poet’s lot, who can prolong,
Till time shall be no more, his deathless song ;
And live himself to see his swelling name
Roll, like a snowball, gathering all its fame !

While the caustic of satire is of service to men of a lively imagination by repressing its exuberances, it is not desirable it should check the eagerness of philosophical research, or too much damp even those enthusiastic expectations to which real discoveries have often owed their origin.

Observations on the National Character of the Dutch, and the Family Character of the House of Orange : considered along with the Motives and Means they have to defend their Country, at this Time, against French Invasion. By Robert Walker, F. R. S. Senior Minister of Canongate, and Chaplain to the Chamber of Commerce. 8vo. 1s. sewed. Kay, 1794.

THIS sensible and intelligent writer is of opinion, that the supposed reluctance of the Dutch against defending themselves from the inroads of the French, is without foundation. The conduct of the Flemings is not a case sufficiently in point
C. R. N. ARR. (XIII.) Feb. 1795. N to

to furnish any ground of reasoning with regard to the probable conduct of the Dutch in the same circumstances. The Flemings have not, for many ages past, possessed any system of definitive privileges, such as that which unites nations with ardour and energy in defence of their country. When threatened with oppression of any kind, they have talked and remonstrated much concerning the reciprocal covenant between the crown and the subjects, and the controlling powers of their states-general; but always allowed the differences to be adjusted by particular compromise, which left the general rights as unsettled as before. Other circumstances in the character and history of the Flemings are brought forward to establish the important distinction between them and the Dutch. The latter are represented as having an independent constitution of government within themselves; a constitution which they wrested from their tyrannical oppressors by the virtue and blood of their ancestors; and which they have since maintained with a steadiness hardly to be equalled in the history of any other nation. Of this constitution (the merits of which Mr. Walker does not think it necessary to scrutinize) they have had the favourable experience of more than two centuries. Under its influence they have risen to wealth, and power, and eminence among the nations of Europe. They have therefore a bond of union among themselves; an object of allegiance in fidelity to this constitution; a rallying point around the monuments of their ancestors, who purchased it for them with their blood. Added to this attachment to their country, Mr. Walker states that they have also a character of natural bravery fitted to defend it. This he illustrates by a short sketch of their ancient and modern history. Their present situation he compares to what it was in 1573, when the arms of Spain, under the duke of Alva, had been every where victorious, and the heroic language of the first prince of Orange is compared with that of the reigning stadtholder in his address to the states-general, 15th of last July. The latter, he thinks, effectually roused the Dutch to a sense of their danger. With regard to the disaffected party, he allows that there are partizans of French politics in several of the cities, who brooding over the disappointment they suffered in their attempts to overturn the stadtholdership in 1787, wish for the approach of the enemy, in order to procure the means of gratifying their vindictive spirit. But he has good authority in asserting, that the principal persons who entertain such views are known and carefully watched, that they have no means of associating for counsel with one another, nor of spreading the poison of their principles. The mode of watching the discontented in Holland is explained in a note, to which we refer the reader. He asserts, likewise,

wife, that the number of these pretended *patriots* is considerably lessened since the inhabitants of the United Provinces have seen the treatment which the Flemings have received from their invaders. While he allows that the commercial spirit of Holland has, to a certain extent, quenched military ardour, he does not despair of its being revived, and thinks that the success which the French have had hitherto; in their irruption into Brabant, is no reason for apprehending that they will with equal ease penetrate into Holland. The former is a dry, open, and champaign country, where numerous armies can encamp, and have opportunities of acting with advantage, particularly by bringing forward those vast trains of artillery, to which chiefly the French have owed their victories. On the other hand, were the French (which he thinks not improbable) to cross the Maese, and overrun Gelderland, Overysse, and Friesland; the chief strength of the country would still be entire: an opposing army watching to harass them, a communication of strong posts, viz. Breda, Bois-le-duc, Maestricht, &c. behind them: with the possibility (at least) of the Austrians and the troops of the empire cutting off their retreat. Upon the whole, he contends, that the invasion of the most numerous armies that ever were mustered cannot succeed, if the inhabitants are determined to avail themselves of the natural strength of the country for their own defence.

Such are the principal arguments Mr. Walker has employed to 'obviate the despondency with which some recent occurrences seem to have impressed the public mind, at a season when spirited exertion is necessary for the safety of Europe.' We consider him as a writer of shrewdness and good information, but at the same time, recent events have proved that he is no prophet; in fact, like most party writers, he has omitted some circumstances necessary to a fair discussion of the question. He has said nothing of the reluctance of the Dutch to enter into this war, a matter very notorious; and with regard to the number or consequence of the discontented party, his estimate appears to us to be too low. He has besides given such a frightful account of the despotism of the Dutch government, and of the oppressive nature of their taxes, that the progressive increase of a discontented party is naturally to be expected at a time when the populace of all nations have been roused to jealousy. As Mr. Walker has thought proper to join the cry against reformers, we shall give his sentiments in his own words:

'Disaffected men who have the ambition to overturn a government, play the same game in all countries. They hold out to the populace a detail of imaginary grievances, with false hopes of relief from these, and of obtaining a superior influence in the projected plan of innovation. They engage themselves in schemes, wherein

the success of every step must depend on continued *duplicity*:-- *duplicity* in respect of allegiance to their country: *duplicity* in respect to promises held out to the populace: *duplicity* in respect to the extent of communication of their plans, even to their adherents. Thus entangled, conscience, veracity, friendship; every prudent view of self-interest; in fine, every feeling that would remonstrate to stop their hazardous career, must be dismissed: while nothing remains to them as a source of satisfaction but the achievement of some great or of some *puny* mischief. Thus, men of such a description are led sometimes to a crown, oftener to a gibbet, ALWAYS TO HELL!

We cannot but regret that a pamphlet written with considerable ability, and we believe, good intentions, should have been disgraced by a paragraph like this.

Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1794. Vol. XII. 8vo. 5s. Boards. Doddsley. 1794.

FROM an account of the contents of this volume, given us in the Preface, we learn, that the different claims on the Society for discoveries and improvements in agriculture have been much more considerable in this than many former years, particularly in those highly important objects of encouragement, planting trees, and draining wet lands.

Under the article of planting, it appears, in this volume, that the number of trees of various kinds, for which rewards have this session been bestowed, amounts to about four hundred and ninety-one thousand planted, yet the whole number certified to the society, amounts to no less than eight hundred and eight thousand four hundred and thirty-three.

The same may be said of draining land. In the following pages there appears only to have been drained thirty-eight acres, one rood, and twenty-four perches, by nine thousand and thirty yards of drains, that being the largest quantity received from any one candidate, to whom therefore the premium was adjudged; but the whole number of yards of drains, for which claims were made this session, was no less than seventeen thousand four hundred and fifty-eight yards; and the quantity of land drained thereby, upwards of one hundred and forty-seven acres.

The uses of the chestnut-tree, and the advantages arising from its culture, we find very judiciously set forth in different communications from Mr. Majendie, of Hedingham Castle, and Mr. Firth, of Kipping. For planting larches, the rev. Mr. Whitaker, of Holme in Lancashire, and Mr. Gaitskell,

Gaitskell, of Little Braithwait, in Cumberland, have been very properly distinguished. The premiums of the Society for planting oſiers, have been obtained by Mr. Rodd, of Waltham St. Lawrence, and Mr. White of Bristol. Medals, it appears, have also been severally adjudged to Mr. Nelthorpe of Lynford Hall, in the county of Norfolk, for having planted thirty-five thousand alders; to Mr. Majendie and Mr. Fauſſet, for their extensive plantations of ash and willow trees; and to the rev. Mr. Hope, of Derby, for having raised a large number of mixed timber trees on rough stony land, unfit for other purposes. On these subjects the different communications are extremely well worth the attention of country gentlemen, possessed of extensive tracks of unappropriated land; but as they do not admit of an analysis, we must refer our readers to the publication for the particulars.

The useful labours of Mr Bucknall we next find continued in the important art of pruning orchards. We cannot, however, accede to his opinion, as to the cause of the formation of gum, when he says,

‘ From the stems and leaves of trees a constant and copious evaporation is regularly going on, as may be proved by the air-pump. Now any sudden check striking the tree stops the pores, and *obstructing the perspiration* throws all the sap into disorder; which soon becoming *vitiating*, and nature having no other way of relieving itself, forces a fissure through the bark, out of which oozes the almost *stagnated* sap, which, there condensing, becomes gum very soon; after which the bark, wanting its due portion of nourishment, begins to crack and split: from that time the tree runs fast into ruin.’

We like his reasoning much better when he says,

‘ It is a mistake to cut off the heads of trees, and engraft them, merely to procure young wood; pruning being better, as an old tree cannot continue in health after such loppings; for the head being gone, the roots become inactive, and more mischief takes place out of sight than can be repaired in years. Do not attempt to force a tree higher than it is disposed to grow, for that will not improve the fruit: the rule should be—keep the branches out of the reach of cattle, then let them follow their natural growth; for each different species of the apple and other fruits have a growth peculiar to themselves. With regard to general pruning, do it as soon as the fruit is off, that the wounds may tend toward healing before the frost comes on; but do not suffer a broken or decayed branch to continue at any season.

‘ The substantial form of the tree is the same before and after pruning, the extreme shoots keeping the same distance; an im-

provement which no one has brought into practice, the heads being cut off and mutilated, so that the trees are left in a more decaying state than when the improvement was first undertaken.

On the comparative culture of wheat, the only communication in this volume is from Mr. Smith, of Hornchurch, whose experiments we have had occasion to notice in former instances. His account is as follows;

‘ The land, a mixed soil or gravelly loam, was twice ploughed and three times harrowed, after a good crop of drilled peas, as a preparation for wheat; and, on the 10th of October 1792, six acres were drilled with Cook’s drill at nine inches intervals, with six pecks of seed per acre; the land being previously put on proper width for the drill of nine feet six inches. On the same day six acres were sown broad-cast with ten pecks of seed per acre. During the winter the plants of the broad-cast appeared the best, and more promising for a crop than the drilled; but soon after the drilled were scarified, and harrowed across with light harrows with wooden teeth made on purpose: it looked better, being of a darker green than the broad-cast, and continued so until harvest; the drilled was scarified and harrowed across the first week in March, and repeated soon after; horse-hoed the first week in April, at eight-pence per acre each process; at which time the broad-cast was hand-hoed at six shillings per acre; and the last week in April the drilled was hand-hoed at three shillings and sixpence per acre. Both crops were separately harvested in August, and laid in the same barn, but kept separate by the drag rakings and hurdles. In November and December both crops were separately thrashed by the same men; the produce as follows.

‘ Drilled wheat from six acres, 21 quarters 2 pecks, or, per acre, 28 bushels, 2 quarts, 1 pint:—Straw, 12 loads 14 trusses, of 36 pounds per truss, and 36 trusses to the load.

‘ Broad-cast wheat from six acres, 17 quarters 5 bushels, or, per acre, 23 bushels 2 quarts:—Straw, 13 loads 23 trusses.

‘ N. B. The drilled straw made two shillings a load more than the broad-cast in Smithfield market, being clean from weeds, which on the average makes good the deficiency in quantity.

‘ Average advantage in favour £. s. d.
of drilling, 1 7 11 without fractions.

‘ Saving of seed per acre with
the drill, 0 6 0

‘ In favour of the drilling per acre, 1 13 11.

Mr. Smith also made experiments in drilling and broad-casting barley and oats, and states his opinion to incline more and more to the former practice.

To

To these accounts succeed Mr. Hayward's paper on the growth, and Mr. Ball's on the best method of curing rhubarb. Mr. Moore's account of a cheap and convenient process for draining land, and Mr. Corbet's for improving land lying waste and uncultivated, conclude the articles under the head of Agriculture.

Under that of Chemistry we find nothing worthy of mention, except an evaporation contrived by Mr. Browne, of Derby, on the principle of supplying the draught of the furnace with air drawn over the surface of the liquor to be evaporated. Its chief use is to expedite the process necessary to the crystallization of salts, &c.

In Polite Arts, we are presented by Mr. Blackman with a method of preparing oil colours in cakes; and in Mechanics, the only communications are the following. 1. An invention of Mr. Hall, jun. of Basford, near Nottingham, the principle of which is, 'to expand a set of bars parallel to the axis of a crane; by which means the velocity of the rope in raising weights may be increased or diminished in proportion to the load to be raised.' 2. Mr. Butler's improved water bucket, which, in descending into the well, fills through a valve in its bottom, weighs less than the bucket heretofore employed, by two hundred weight, is raised more quickly, and with less force, and requires a well-rope of little more than half the usual size and cost. 3. Practical standards for adjusting weights and measures, communicated by the secretary. Of this paper, which is neither worthy of its author, nor of the Society under whose sanction it is presented, we shall merely give the following sketch. The author proposes that the different standard weights shall be formed of agate, or some other hard stone, and that the weights for public use shall be regulated by them. In order to form what he denominates the 'standard British foot,' from which all measures of length are to be calculated, he proposes, that

'A hollow cube be made of brass, of such dimension as to exactly contain a quantity of soft river water, equal in weight to sixty-two pounds and a half, or one thousand ounces of the above-described avoirdupois weight.'

We cannot agree with the worthy secretary, in considering this likely to prove an *invariable* standard. The specific gravity of the body of water he describes, must necessarily vary according to the substances which it may happen to hold in solution; and the term '*soft*' rain water, our readers cannot but consider as a very indeterminate and unphilosophical kind of language.

Capt. Bligh's account of the plants of the bread-fruit tree, brought by him from the South Seas, and delivered at the different islands in the West Indies, conclude the papers detailed in this volume, which we think, on the whole, scarcely so remarkable for the importance of its contents, as some of those which we formerly have had occasion to examine.

The Poetical Works of William Preston. 2 Vols. 8vo. 16s. Boards. Otridge and Son. 1793.

THE first circumstance with which we were struck, on taking these volumes into our hands, was the beauty of the typographical part; both the style of printing, and the execution of the vignettes, reflect honour on the elegance of the Dublin press. Nor are the works of Mr. Preston unworthy of the form in which they appear; there is in them a flow and fertility of fancy, which shew their author to be a man of talents, though we cannot but be of opinion he would have ranked higher as a poet, if he had written less, and exercised on his own productions a greater severity of judgment. Two large octavo volumes of good poetry would be a rare present indeed to the public. That these are of unequal merit, the author himself, in a well written preface, seems sufficiently aware. They have most, if not all of them, been separately published, and many, as he professes himself sensible, were on local and temporary subjects, the humour of which is in a good measure evaporated with the occasion. The author makes, we think, an unnecessary apology to *the graver reader* for the *love verses*, which make a part of this collection. That the graver reader will probably reject love verses, is true, because it is most likely he will prefer prose to any species of verse; but where poetry is held in estimation, the experience of all ages has shewn, that no sentiment appears to more advantage in it than the passion of love. Mr. Preston has more reason to ask pardon of the ladies for the grossness of his satire against the sex, the fashionable part of whom he represents, in two or three of his poems, as absolute Messalinas.

This volume contains satirical poems, miscellaneous sonnets, and amatory poems. Of the satirical poems, the Epistle from *Donna Murcia to Richard Twiss, Esq.* is not, as the author observes, very interesting at present; the provocation and the revenge may both be now forgotten. The Temple of Cotyto, a mock heroic poem, wants not strength, but we have already reprobated the licentiousness of its invective against the female sex, or rather the fashionable circles in London, against which capital the author seems to have entertained somewhat of a national prejudice,

The *Contrast* is devoted to the patriot feelings of the author. The following exhortation to the ladies of Ireland to wear their own manufactures is pleasingly turned.

' How happy she, whose milder stars require
No painful virtues, no heroic fire;
Whose flow'ry lot is fall'n in peaceful days,
When cheap exertions win the patriot praise;
Whose very foibles give a myriad good,
Whose very luxuries are public good,
Not hers to send a brother to the field,
To furbish arms a fire or son must wield,
To stifle swelling nature's tender cry,
Then bid farewell without one feeble sigh.
To banish from her cheek the fearful pale,
While the loud din comes thund'ring on the gale,
To meet a lover, on th' untimely bier,
And nobly mourn, without a woman's tear.
Such trials heav'n, severely kind, ordains
To you, ye daughters of th' Atlantic plains.
And while ye nobly bear;—our female band
Flaunt in the trappings of a foreign land.
But one poor sacrifice, of tinsel pride,
Their country claims; and is that boon deny'd?'

The Epistle to a young gentleman, dissuading him from poetry, contains a melancholy list of neglected authors. The Anacreontic and Love Poems possess more of gaiety and lightness than of passion or natural sentiment. We are surprised the author should say, and that after expatiating on the severe rules and artificial construction of the sonnet, 'It is peculiarly adapted to the situation of a man violently agitated by real passion, and wanting composure and vigour of mind to methodize his thoughts and undertake a work of length.' The following song, something in the manner of the old poets, may give a favourable specimen of the class to which it belongs.

' Thou know'st my love, altho' I never spoke;
Yet fear not, Clara, lest thou should'st know more,
At awful distance will I bear the yoke,
My silent zeal shall tremble and adore.
For well I know, thy gentle heart 'twould pain,
Should I compel thee to a just disdain,

I will not tell e'en paper thou art fair,
Nor shall a sonnet in thy praise be penn'd,
Nor breathe thy name ev'n to the midnight air,
Nor trust my passion to my dearest friend,

Exalted

Exalted high-born flames, like mine, reprove
The rude expressions of presumptuous love.

I'll mix in life, and labour to seem free,
With common persons pleas'd and common things;
While ev'ry thought and action tends to thee,
And ev'ry impulse from thy influence springs.
Thus, stars that seem at idle random hurl'd,
With secret duty, tend a viewless world.

Within my breast, which for its secret shrine,
Thy heavenly presence guards and consecrates
Thine image, veil'd from ev'ry eye but mine,
Resolving fate, and better hours awaits;
When fortune's smile shall with my wishes meet,
And bid me pour my off'rings at thy feet.

Conceal'd within my proud disdainful soul,
Like vestal fire, the haughty flame shall live;
And ev'ry little sordid wish controul,
And worth and virtue to my nature give;
A secret ornament, an inward grace,
To prove my passion of celestial race.

Or, like a treasure, shall my passion lie,
For ever hoarded with a miser's care,
I will not spend a mite in voice or eye,
But hide it e'en from day light and from air,
While oft, my soul within herself retires,
And counts, with swelling pride, her rich desires.'

The second volume contains Odes, and three Tragedies. The former do no discredit to the author, though we cannot say that any of them are highly wrought. The following stanza in the Ode to Health recalls to the mind Mrs. Chapone's beautiful lines on the same subject.

• With youth and innocence thou lovest to dwell,
And gentle peace, soft whispering, all is well.

• And why, capricious maid,
When youth and innocence invoke thine aid,
Why fades thy dimple sleek,
Thy roseate hue, from the soft virgin's cheek?
From plain to plain, from sky to sky,
Her weary steps thy flight pursue;
Her gentle sighs thy presence woo;
Still, still relentless dost thou fly;
And in thy place, a ruthless band,

Diseases.

Diseases keen, extend their iron hand,
 O'er the soft mansion of untainted thought,
 With dawning hopes, ethereal wishes, fraught;
 And thro' the kind and peaceful breast,
 While weary pantings stay the lab'ring breath,
 With some unwonted weight oppress,
 Unutterable anguish spread.
 Then sinks the beauteous head,
 In early doom unmeet,
 Drooping with the damps of death;
 Like a fair lily, pale and sweet,
 That mourns the north-wind's tyrant pow'r,
 Or on its stalk declines, beneath the driving show'r."

One of the tragedies is taken from an obscure story in the Saxon annals, another from Grecian history, and the third from the revenge of Rosmunda, on the king of the Lombards, by whom she had been forced to drink out of her father's skull. They are all of the same cast, and may more properly be called dramatic poems than finished tragedies. Indeed an author who values himself, as Mr. Preston seems to do, on making poetry a mere amusement, subservient not only to the duties but to the enjoyments of life, cannot, without a greater confidence in his powers, than any man ought to entertain, expect to succeed in the most difficult department of poetical genius. In the Epilogue to his works, which concludes the volumes, and with which, therefore, we shall conclude, he gives a pleasing description of the social and family enjoyments to which the greatest part of his leisure is dedicated:

' Without ennui, I breakfast, sup, and dine,
 With such companions as my stars assign;
 Nor call with little Pope, my board to grace,
 "Chiefs, out of war; and statesmen, out of place;"
 For chiefs and statesmen boast no charms for me;
 I herd with equals, for I will be free.—
 Not, that I vaunt my dignity and ease,
 For me the things, and not the titles please;
 While Pope, in strains of flattery to himself,
 Prates of his freedom, tho' the slave to self;
 Of ease and dignity, whose soul was wrung
 With jealousy, with groveling envy stung.—
 Nor titled vanity, nor fops that rhyme,
 Spouters, or critics cheat me of my time;
 Nor base attendance at a great man's door,
 Nor praises lavish'd on the splendid poor.

I court

I court not authors, witlings, and the throng,
 So brilliant, ev'ry day and all day long;
 Nor readings haunt, nor coterie of fools,
 Where sage dictators vent theatric rules.—
 Adult'rate converse, like adult'rate wine,
 My stomach turns; I hate the rage to shine,
 While vanity the rope with folly draws,
 And fancied genius tumbles for applause,
 My lazy mind, for peace and comfort runs,
 To plain good nature's unassuming sons,
 To bland affection smiling on the cheek,
 To kindly looks, that more than volumes speak,
 And artless spirits, that, with candor, dare
 To speak, and look, and be the things they are,
 I fly to mirth, from affectation free,
 From snip-snap pert, and sickening repartee.
 In converse, not of wit but kindness full,
 Without a blush, I venture to be dull;
 Nor seek to dazzle, with a vain parade
 Of wit, nor make society a trade;
 And when my desk receives th' imperfect strains,
 Safe, under lock and key, the bard remains.
 The muse but fills a corner in my breast,
 With public duty, private care possess'd.
 The relaxation, not the employ of life,
 A willing mistress, not a wedded wife.
 Few could suppose, how small a part of time
 Produc'd my trifles, that appear in rhyme.
 My rapid pen along the paper flies,
 Yet swifter than I write the measures rise.*

We are promised a third volume should these two be received favourably. Should the author have an opportunity to revise these, we wish him to correct a strange blunder. If we understand the following comparison, he supposes the state of the *moth* to precede that of the *nymph* or *chrysalis*.

' Thus the gay moth, by fun and vernal gales,
 Call'd forth, to wander o'er th' enamell'd vales,
 From flow'r to flow'r, from sweet to sweet, will stray;
 'Till tir'd and satiate, with his food and play,
 In some lov'd chink, he builds the peaceful nest,
 In some dear cranny, lays him down to rest;
 There folds his wings that erst so widely bore,
 Becomes a household nymph, and seeks to range no more.'

We wish him likewise to reform the following portrait of the eyes of his mistress, lest common readers should think she squinted.

* One eye be gentle, soft, benign,
And one be piercing, fierce, malign;
In one be Venus' gentle bait,
In one shall Mars's terror wait.'

The Statistical Account of Scotland. Drawn up from the Communications of the Ministers of the different Parishes. By Sir John Sinclair, Bart. (Concluded from Vol. XIII. New Arr. p. 37.)

IN the account of the parish of Birse, the author mentions some great inconveniences resulting from the tax on baptisms, &c. which is extremely unpopular in the country. The consequence is, that few children's names are registered. He farther observes, that, till the people be relieved of this tax, and till even some plan be devised to compel a regular registration of every baptism, marriage, and burial, no exact statistical account of any parish, from a public register, can ever be obtained; nor can any comparison be made, with sufficient accuracy, of the state of a parish at different periods.

In confirmation of the opinion that the admirable Crichton was a cadet of the Clunie family of that name, and not of the Elliock, the following intelligence, collected from the chartulary of the earl of Airly, has been communicated to the Statistical Account relative to the parish of Clunie.

* The loch, island, and chapel of St. Catharine, within the loch, together with other parts of the barony of Clunie, and teinds of the whole, anciently belonged to the bishop of Dunkeld, the rest of the barony to the Herons of Glasclune. About the commencement of the Reformation, that part which pertained to Heron was apprised from him by Robert (afterwards sir Robert) Crichton of Elliock, king's advocate of Scotland; and at the same time George Crichton, bishop of Dunkeld, who was a brother of sir Robert's; disposed to him his whole property in the barony, with this remarkable reservation, that it should be in the bishop's power, at any time he pleased, to resume it, and incumbent on the dispoinee to yield it, and all title thereto, and to remove therefrom, upon 40 days warning. The reason for this is very obvious: the two brothers had considered, that if the alteration in religion should take effect, the church would be plundered of its patrimony; and it would be as well that sir Robert should get a part of that which belonged to the see of Dunkeld, as another; and, if the old establishment should again prevail, the bishop would have been restored to his own. Upon the rights I have mentioned, sir Robert Crichton procured afterwards a charter of confirmation and *novodamus* from king James VI. of the whole barony of Clunie, loch, island, &c. with the advocation, dona-

donation, and right of patronage of the parish and parish-kirk of Clunie, and chapel of St. Catharine, within the loch. And the same were enjoyed by him, and his son, and successor, &c. There is nothing in this that contradicts the opinion which my lord Buchan has formed, that the mirabilis Crichton was a son of sir Robert Crichton of Elliock, as sir Robert might be at one time designed of Elliock, and another of Clunie.

‘ From Mylne’s manuscript history of the bishops of Dunkeld, we find that George Crichton filled that see from the year 1522 to 1559. His disposition of the lands of Clunie to his brother, must have happened some time in the intermediate space. On the rights disposed to him by the bishop, sir Robert would naturally take possession not only of the property, but probably of the palace of Clunie too, especially as it must have been then in high accommodation, having been lately built and inhabited by bishop Brown, and esteemed at that time one of the principal houses of this country. The supposition, therefore, that his son, the admirable Crichton, who died a young man, in the year 1581, was born on the island of Clunie, seems to possess the highest degree of probability.’

The island of Clunie is ranked amongst the antiquities of the parish; being for the most part, if not entirely, artificial. In lately digging to the depth of seven feet, near the centre of the island, nothing like a natural stratum of earth appeared. The foundation of the castle wall is several feet below the surface of the water, and in all probability rests on piles of oak. According to the tradition of the neighbourhood, it was a summer palace or hunting seat of Kenneth Macalpin, who conquered the Picts, and united their kingdom to that of the Scots.

It appears that the minister of the united parishes of Kilcalmonnel and Kilberry practises an improved method of planting potatoes, which, from accurate and repeated experiment; in soil not superior to the average of Great Britain; will, on a moderate computation, yield 24s. per acre more than the method recommended by the most approved writers on farming. He has with success applied peat dust, and roots of kail and cabbage, as manure to the potatoes; and he has contrived a harrow for the purposes of the horse-hoeing husbandry, by which the surface can be smoothed, and weeds destroyed, without leveling the rows. He has likewise invented a plough, the sock of which is so formed as to render a coulter (once thought so essential) with all its train of plates and wedges an useless incumbrance. He has made improvements, too, on the curved mould-board, and the chain-muzzle.

In the account of the parish of Tiry, the following anecdote is related :

‘ A country man, who died last year about 5 feet 10 inches high,

was employed by the laird of Coll as post to Glasgow or Edinburgh. His ordinary burden thence to Coll was 16 stone. Being once stopped at a toll near Dumbarton, he humourously asked whether he should pay for a burden, and upon being answered in the negative, carried his horse in his arms past the toll.

We are informed, that a stone coffin, about six feet long, and covered above with flag stones, was dug out a few years ago, before the front door of the mansion house of Eccles. As the inside of the coffin was pretty smooth, and the whole portrait of the person visible, though in ashes, sir John Paterson had the curiosity to collect the whole; which, says the author, 'wonderful to tell! did not exceed in weight one ounce and a half!'

We learn from this work, that a Dictionary of the Gaelic Language is now in contemplation in Argyleshire, and the letters of its alphabet are divided amongst an equal number of clergymen. But it is justly observed by the author of the statistical account of Kirkmichael, that as these gentlemen are confined to a particular county, and consider their own as the standard dialect of the Highlands, they make little inquiry concerning the modes of speech that prevail in other counties; consequently many pure and genuine Celtic words must escape their researches, and be lost in the language. For this reason, he thinks, it would be necessary that every corner of the Highlands should be ransacked, and the words peculiar to each, collected and explained. He farther remarks, that the Celtic philologist should be well skilled in the Latin and Greek languages, and perhaps in those of France and Italy. Several attempts, the author acknowledges, have been made, to rescue from oblivion what still remains of the Celtic language; but they have been partial and imperfect; and he thinks it somewhat extraordinary, that a language so ancient, and once so widely diffused, should be consigned to its fate, without one public effort to preserve its relics, and transmit them to posterity. The remark discovers a liberal regard to the interests of learning, and is worthy of attention.

We find from the account of Kirkmichael, that the neighbouring country has its due proportion of that superstition which generally prevails over the Highlands. Ghosts, fairies, genii, and several visionary opinions, are objects of common credulity; and the author illustrates his remarks concerning them, by quotations both from the Latin and Gaelic poets.

For the gratification of our readers, we lay before them the following anecdote from this part of the work:

'About 50 years ago, a clergyman in the neighbourhood, whose faith was more regulated by the scepticism of philosophy, than the credulity

credulity of superstition, could not be prevailed upon to yield his assent to the opinion of the times. At length, however, he felt from experience, that he doubted what he ought to have believed. One night as he was returning home, at a late hour, from a presbytery, he was seized by the fairies, and carried aloft into the air. Through fields of æther and fleecy clouds he journeyed many a mile, descrying, like Sancho Panza on his Clavileno, the earth far distant below him, and no bigger than a nut-shell. Being thus sufficiently convinced of the reality of their existence, they let him down at the door of his own house, where he afterwards often recited to the wondering circle, the marvellous tale of his adventure.'

In the account of Markinch, we meet with some observations, which, as they tend to excite an apprehension of a future deficiency of coal, are of a nature too important to admit of being exempted from a full exhibition in our Review.

'It seems to be the opinion of the public, that coal is inexhaustible. Government appears to have adopted the same opinion, in allowing such immense quantities of coal to be exported to all the nations in Europe. It is greatly to be wished, that this opinion were well founded; but it is contradicted by incontrovertible facts. It is not above 200 years since coal came into common use, and it is highly probable the first 150 years of that period did not exhaust so much of it as the last 50 years. Examine all the coal fields, not in Fife only, but through all Britain, and it will be found that every part of them near to a sea-port, and many of the inland seams of coal, are not only exhausted to the depth of the natural level, but almost all of them already wrought, and exhausting fast by fire and water engines, many of which are very deep. It will also be found, that the quantity already wrought is probably at least equal to the quantities yet to work of all the known seams of coal within the island. It might, perhaps, be an object worthy of being investigated by government; for if the issue of their research should be, as there is a high probability it would, that there was not a sufficient fund of coal unexhausted in the island of Britain to supply the present demand for 200 years to come, it is probable they would think it proper to interfere and prevent the too rapid consumption of an article indispensibly necessary to the very existence, not only of the capital and other great cities, but to almost every species of manufacture, and to the many thousand artificers employed in them. Such could not even exist without a plentiful supply of coal, in a country so destitute of wood as Great Britain is. The superiority which the possession of coal gives to her manufactures, on the failure of that supply, would be instantly transferred to those nations in Europe, possessed of a sufficient quantity of wood for their consumption.

'It is not difficult to account how government, and the nation at large, are lulled into security on this point. The proprietors of coal

coal have an interest in a great and immediate consumption. No matter from what it arises; immediate profit is the object, whether from the home or foreign market. The rest of mankind have little opportunity, and still less inclination to investigate a subject of which the greater part have a very superficial knowledge. It is not the less necessary that the alarm be given; the danger, upon candid inquiry, will not be found ideal. Great dependence is sometimes placed upon the discovery of new seams of coal, never before known; but if it be considered, that there is scarcely a seam of coal of any consequence in Great Britain, which has not been known to exist for half a century, and that scarce a new discovery of coal has been heard of during that period, to what is this to be imputed? Not to the want of trials, for of these numbers have been made without success; but as it is an established fact, that every seam of coal, as well as all other strata, rise and crop out, at or very near the surface of the ground, there is a high probability that few valuable seams of coal could remain so long undiscovered. As in every extensive field, the chance is, that some part of the crop will approach so near the surface, as to be laid open by rivers, canals, rivulets in little glens, and not seldom the rise or outburst of the coal will be seen in the form of a black dust, mixed with small particles of coal, in common ditches, where nothing is meant but the enclosure of the ground. Such appearances should, and, I suppose, generally are examined. By such means the greater number of coals already known, have been discovered. And though others may exist not yet discovered, there is little reason to suppose the number or extent of such undiscovered seams to be very considerable.

‘ The extent of the coal fields in Britain is very inconsiderable, when compared with the immense tracks that have no coal metals (or strata that usually accompany coal), nor any appearance to indicate coal being contained in them. But the coal fields themselves are very far from containing coal every where. The county of Fife, for instance, is a coal field, and has been held out in a late publication, on the causes of the scarcity of coal, as containing an almost inexhaustible fund of that useful mineral, and as every where containing coal. No assertion could be more slenderly founded; it is probably much nearer the truth, that for every acre in Fife containing unwrought coal, there is not less than 50 that have no coal in them, nor any rational probability of any being found. That there is still much coal in Fife, is a certain fact; but if no other part of Britain is better stored with it, it is equally certain, that more than one half of the whole quantity in the kingdom is already exhausted. Add to this, that the remaining half must be wrought with engines at a vast expence; and it is not absolutely certain whether, in quantity or quality, it may equal that part of the coals already exhausted. To prove what is above alleged, would not, perhaps, be very difficult. Take all the coals in Fife, wrought out, or now working,

one after another, examine consumption, and the quantity of ground wrought out within the last ten years, and compare this with the quantity of ground which the proprietor supposes to contain coal as deep as there is a possibility of working, it would immediately be known, supposing the consumption the same, what number of years the remaining coal would supply the demand, at the same rate of consumption. Such an inquiry, I am afraid, would amount to a full proof that another century will consume the whole.'

In the parish of Eskdalemuir, we are informed there is a spot of ground, at the confluence of the Black and White Esks, remarkable in former times for being the station of an annual fair, which is now entirely laid aside.

'At that fair,' says the author, 'it was the custom for the unmarried persons of both sexes to choose a companion, according to their liking, with whom they were to live till that time next year. This was called *hand-fasting*, or hand in fist. If they were pleased with each other at that time, then they continued together for life; if not, they separated, and were free to make another choice as at the first. The fruit of their connexion (if there were any) was always attached to the disaffected person. In later times, when this part of the country belonged to the Abbacy of Melrose, a priest, to whom they gave the name of Book i' bosom (either because he carried in his bosom a bible, or perhaps, a register of the marriages), came from time to time to confirm the marriages. This place is only a small distance from the Roman encampment of Castle-o'er. May not the fair have been first instituted when the Romans resided there? and may not the "hand-fasting" have taken its rise from their manner of celebrating marriage, *ex usu*, by which, if a woman, with the consent of her parents or guardians, lived with a man for a year, without being absent for 3 nights, she became his wife? Perhaps, when Christianity was introduced, this form of marriage may have been looked upon as imperfect, without confirmation by a priest, and, therefore, one may have been sent from time to time for this purpose.'

In the parishes of Liff and Bervie, is an uncommon subterraneous building, lately discovered in a field, which has long been under the culture of the plough. Among the compartments of this building, one, which is distinguished by its superior dimensions, is situated at a small distance from the others, but connected with each by a passage about two, or two and a half feet wide. It was about six feet in breadth, twelve in length, and five in height; the walls and floor were of stone. It extended in the direction nearly from east to west; and, besides the passages already mentioned, leading from it to the other compartments of the building, was furnished

nished with one towards the south, peculiar to itself, and supposed to have been the principal entrance. The whole of this structure was extremely rude, and there were no arches, though the several compartments required them. All of them were filled with a rich black mould, which, whether it had been purposely deposited, or had insinuated itself through the openings of the cover-stones, cannot with certainty be determined. But upon removing the earth, were observed the remains of some burnt substance, and several fragments of bones, so small as rendered it impossible to ascertain whether they belonged to the human body or not. The discoverers likewise found some querns or hand-mills, about fourteen inches diameter, which, as they appeared to be much worn, had no doubt been used for grinding corn, although they had been made with so little dexterity, that it is not easy to conceive how they could have answered that purpose. It is the vulgar opinion, that there are other subterraneous buildings in a particular spot in this district, which yet remain to be explored. When time or accident shall lay these open, it is to be hoped that more light will be afforded the antiquary for ascertaining the design of such fabrics.

It is generally admitted, that crows are very destructive in the spring to the wheat, and every other kind of grain; but the writer who describes the parish of Carnbee observes, that the destruction they do in this way, is probably in a great measure balanced by the effectual assistance they give in destroying the cob-worm. Of this, we are told, there was lately a satisfactory proof in the parish. A servant belonging to the earl of Kellie, who had just finished the sowing a rich field with oats, was much vexed to see it in a little time covered over with crows. In various ways did he endeavour to drive them off, but all in vain; till at last he shot some of them; when, to his great astonishment, upon opening their stomachs, he found them quite full of cob-worm, and not one grain of oats.

In the parish of Cargill, we meet with an uncommon instance of patriotic beneficence, consisting of a village named Strelitz, in honour of her majesty. It was built in 1763, by the commissioners for managing the annexed estates, and was intended as a place of residence for the discharged soldiery at the conclusion of the German war. It consists of about eighty dwelling houses, with office-houses, built in a commodious manner, after a regular plan, forming a spacious street, ninety feet broad, watered by a small stream, which runs along the side of the street. To every house is annexed a good garden, with about three acres of land, properly enclosed with hedge and ditch, and sheltered by strips of planting. As these houses and lands were intended as an encouragement

to industry, and a reward for laborious services, they were given to the soldiers at a mere quit-rent, and are still occupied by such of them as survive, at the same rate.

The parish of Lochcarron, it seems, has produced several poets in the Gaelic language; and the present incumbent, to assert the reputation of the district, concludes his narrative with fourteen stanzas, inscribed 'Statistical Verses,' and addressed to sir John Sinclair. As a specimen, we shall lay before our readers the three last stanzas; leaving to the editor to intimate his own opinion both of the prose and poetry.

' Sir John fend word, if you are pleas'd
With what I here rehearse,
Perhaps 'twere better had I told
My story all in verse.

The parson has no horse nor farm,
No goat nor watch, nor wife,
Without an augmentation too,
He leads a happy life.

I wish you health and happiness,
And may you live in peace;
And if you would be truly great,
Then plead and pray for grace.'

It appears from the whole of this Statistical Account, that the polity of Scotland is in nothing more defective than in the extremely inadequate encouragement afforded to the school-masters in general; a useful and laborious class of men, and who ought to enjoy at least a competent provision, not only to solace their toils, and animate their attention, but to preserve that authority and respect which are necessary towards prosecuting the education of youth with success. We are happy to find, from various parts of the country, that the abolition of the duty on coals is likely to prove highly advantageous to the interests of manufactures and commerce. On the whole, it is evident, that Scotland is advancing in the career of national improvement; and we have only to wish, that the morals of the people may keep pace with their progress in the arts which adorn and promote both individual and public happiness in a civilized state of society.

The present State of Europe compared with Ancient Prophecies; a Sermon preached at the Gravel Pit Meeting in Hackney, Feb. 28, 1794, being the Day appointed for a General Fast. By Joseph Priestley, LL. D. F. R. S. &c. with a Preface, containing the Reasons for the Author's leaving England. 8vo. 1s. Johnson. 1794.

OF our readers, scarcely any need reminding that the sentiments of Dr. Priestley on theological topics are strikingly different from our own; and, we flatter ourselves, that, as at no time it can ever be a disgrace for orthodoxy and charity to unite; so, giving Dr. Priestley full credit for integrity, whatever were his errors, we cannot help lamenting the treatment he has met with, and the indelible blot reflected from it on the true glory of our country. It is impossible, we think, for any person, not blinded by prejudice, or infatuated by passion, to read this Preface without a considerable degree of emotion. Was Dr. Priestley in error, it had well become those who worked up the populace to execute their vengeance, to have *reformed him from his error in the spirit of meekness*. From the late triumphs of ignorance and bigotry, we hardly can conjecture what we have not to look for; but, to us, it seems astonishing, and what nothing less than madness can account for, that those very opinions and principles to which the House of Hanover owed its existence in this country*, should, under any prince of that house, have exposed the professors of them to ruin, fire, and fury.

In respect to the Sermon itself, there are many things in which we cannot concur, but more that deserve consideration. The Appendix contains extracts also, important in themselves, and worthy of notice.

The Use of Christianity, especially in difficult Times; a Sermon, delivered at the Gravel Pit Meeting in Hackney, March 30, 1794. By Joseph Priestley, LL. D. F. R. S. &c. Being the Author's Farewell Discourse to his Congregation. 8vo. 1s. Johnson. 1794.

CONSIDERING the avowed principles of Dr. Priestley, and the congregation over which he presided, this discourse must be allowed to have particular merit. As in the Preface, the extract annexed is a proof of the doctor's candour—

* We are the more free in making this assertion, because we have the authority of his majesty's great-grand-father, grand-father, and father, in their patronage of the immortal HODLEY, and declarations concerning him. See the life of Hoadley in the Biographia Britannica, and Dedication prefixed to his works; which, to the reproach of this age, are sold for less than the price of the paper on which they are printed.

‘ I also take this opportunity of expressing my satisfaction in the candid attention with which I have of late been heard by unusually crowded audiences, consisting chiefly of strangers; thinking it to be a symptom of abating prejudice, and of the prevalence of better information than has hitherto obtained. The time, I hope, is approaching, when all delusion will vanish; when men and things will be seen in their true light; and the prevalence of truth will, no doubt, be attended with an increase of general happiness.’

—so, in addressing his incidental hearers, several passages present him in a respectable light :

‘ Most of you, I presume, are come hither from an innocent curiosity to see and hear a person of whom you have heard much evil, and perhaps some good, and whom you do not expect to see or hear any more. Others, though I hope not many, may have come for some less innocent purpose; these, let them have come whenever they pleased, must have found themselves disappointed; and I hope agreeably so; as instead of finding any occasion of harm to me, they may have found some good to themselves. Nothing else can they have heard here; nothing but what is calculated to confirm the faith of all Christians, and to inculcate those sentiments of the heart, and that conduct in life, which are the proper fruits of that faith. All the doctrines that have been taught here, are those relating to the being, the attributes, and the providence of God; the divine missions of Moses, and the prophets, of Christ and the apostles, and that future state of righteous retribution, which they preached. These great articles of faith you have heard not only asserted, but if you have attended frequently, repeatedly proved by rational arguments.’

‘ As to the charge of *sedition*, nothing that can, by any construction, be supposed to have that tendency has ever been delivered from this pulpit; unless it be sedition to teach what the apostles taught before, viz. that we are “to obey God rather than man,” and that in what relates to *religion*, and *conscience*, we disclaim all human authority, even that of king, lords, and commons. In these things we acknowledge only one father, even God, and one master, even Christ, the messenger, or ambassador, of God. If any doctrine be really false, being contrary to reason and the scriptures, it is not an act of parliament that can make it true. Or, if any action be morally wrong, as being contrary to natural justice and equity, it is not an act of parliament that can make it be right. But while we thus render “to God the things that are God’s,” we render to “Cæsar the things that are Cæsar’s.” We are “subject to every” civil “ordinance of man for the Lord’s sake,” though not their ordinances relating to *religion*. And whether we think any particular civil regulations to be wise, or not (and with respect to things

of this nature, as well as others, different men will think differently) we submit to the decision of the majority, and are the friends of peace and good order.

'Learn then not to give ear to mere calumny; but, according to the old English maxim, suppose every man to be innocent till he be proved to be guilty, and in all matters of *opinion*, allow to others the liberty that you take yourselves. As to us, I trust that we have learned of Christ to "bless them that curse us, and to pray for them that despitefully use, and persecute us." In the language of the liturgy we pray, that God would "forgive our enemies, persecutors, and slanderers, and turn their hearts."

'Whether, then, you come as friends, or as enemies; whether we shall ever see one another's faces again, or not: may God, whose providence is over all, bless, preserve; and keep us. Above all, may we be preserved in the paths of virtue and piety, that we may have a happy meeting in that world, where error and prejudice will be no more; where all the ground of the party distinctions that subsist here will be taken away; where every misunderstanding will be cleared up, and the reign of truth and of virtue will be forever established.'

The Addresses and Answers, which compose the Appendix, are honourable to all the parties concerned; and as the Charge of Mr. Burke against Dr. Priestley is adverted to in one of them, it is but just that we insert the following note.—'Mr. Burke having said in the house of commons, that "I was made a citizen of France on account of my declared hostility to the constitution of this country," I, in the public papers, denied the charge, and called upon him for the proofs of it. As he made no reply, in the Preface to my Fast sermon of the last year, I said, p. 9, that "it sufficiently appeared that he had neither ability to maintain his charge, nor virtue to retract it." A year more of silence on his part having now elapsed, this is become more evident than before.'

The Royal Captives: a Fragment of Secret History. Copied from an old Manuscript, by Ann Yearley. 2 Vols. 12mo. 6s. sewed. Robinsons. 1795.

THE authoress of this novel has long been known as one who was distinguished by the Muses, when in a situation where every other distinction was denied. By the force of a genius purely natural, she emerged from obscurity, and received the flattering notice of the public. But her poems were read with avidity, and praised without discrimination, because they were the productions of a milk-woman; and if more judicious friends had not guided her studies, her fame

would have then ended. These friends, however, corrected as well as encouraged her attempts, and the character she acquired has not perished with the means which first attracted the public attention. Hitherto she has been known only as a poetess. She now puts in her claim for respect as a prose author, in a line of writing at present very popular, especially with her own sex; and had she been less successful in this attempt as a novelist, she would still have been allowed to possess great comparative merit by us, to whose unhappy lot it falls to labour through series of volumes of unmeaning insipidity, and profligate nothingness, in the shape of novels.

In the *Royal Captives* we are not presented with the caprices of lovers, uncles, aunts, and fathers, nor with the manners of St. James's in the persons of lords and colonels, lady Janes and lady Bettys. Mrs. Yearsley carries us back to old times, to the arbitrary reign of Louis XIV. at its commencement, to the manners of despots and their agents, when tyranny was an acknowledged system of government. The story of the *Man in the Iron Mask* forms the ground-work of her fable. Itself nearly a fable, or so enveloped in obscurity, as to have few claims to rational belief, she probably thought that it might yet be the vehicle of all the entertainment and instruction which can be derived from works avowedly fictitious; and we are not disposed to differ from her. She appears to have studied the history of the age in which her personages are supposed to have lived, as well as of the real characters introduced; the costume is generally well preserved, and there is nothing improbable in her characters, acting as she has made them act, if we suppose them placed in the same situations. The *Man in the Iron Mask* is here a twin-brother of Louis XIV. who marrying a sister of the duke of B——, is obliged to fly from court, and, after wandering long as a miserable fugitive, is discovered by his son Henry, who, in infancy, was consigned to the care of the count de Marfan, and kept ignorant of his birth. De Marfan has a daughter Emily, between whom and young Henry a mutual affection takes place. After various adventures, a detail of which here would anticipate what satisfaction the reader may receive from the work itself, young Henry is imprisoned in the castle of St. M—— for life. Here he employs himself in writing his history, a part of which is contained in these volumes. The characters of Henry the elder and younger are represented as amiable, brave, and compassionate. Emily, the heroine, is drawn much as the heroines of novels usually are, with virtue, spirit, sensibility, and some caprice. The authoress seems most successful in the character of Dormond, the keeper of the castle, who is ever in search of licentious pleasures, and possesses manners

manners the most attractive, with a perfect insensibility to any mischief he may do in his private pursuits, or any cruelty he may inflict in obedience to the commands of his superiors.

We shall extract part of the interview between Henry and his father, as a specimen of the work, premising that the *picture*, which is here the object of dispute, was given to Henry by his benefactor the count de Marfan, and that his father and he are unknown to each other.

‘I stooped, under the pretence of fastening my buckle, but in reality to hide my emotion—“Why,” (my melting heart would have said) “must I never find a father to relieve, when his health and strength are no more?”’

‘In stooping forward, the miniature I had worn for years round my neck, broke its chain, and fell to the ground. The stranger first perceived it, caught it up, and was politely offering it to me, when I jocularly questioned him, “If so much beauty excited not his attention?”’—

‘He gazed—In a moment his soul was lost in silent contemplation!—Pressing the lovely image to his lips, he burst into tears, and could only articulate—

“It is she!—my long, long lost angel!”

‘Confused as I was, prudence at the moment restrained me from calling assistance. He raised his eyes, and exclaimed, with a mournful look, “Where is she? Why have you torn her from me! Speak! Tell me she will again be mine!”’

‘I could promise nothing—I knew not the original.

‘Suddenly starting from his seat, where I had supported his reclining head, he walked hastily the extent of the room for some minutes. It was a short traverse, but he was more agitated than the traveller, who is setting out on a long journey, poorly provided.

‘Assuming composure, he at length addressed me:

“How dare you wear this picture?”

“I value it highly, Sir; it was given me by the man I most love.”—

“Perhaps the lady loved him too—but this is not a moment for expostulation.”

‘His increasing rage blinded his reason; in a strong paroxysm he pointed his sword at me—

“Beware, sir! or you will prove how fallacious are your ideas of honour.”

‘Stung by the salutary hint, he rested the point of his sword on the ground, and stood lost in silent despair.

“O heaven! is this thy care of man?—Was I not yesterday sufficiently wretched? I did not think it in the power of fate further to heap the measure of my woes!—This day, what am I!—It is impossible—She never could love another!—No matter—Pardon me,

me, sir, I am wrong—I am distracted—Where will you arm?—I must keep this picture.”

“If our host can provide me a sword, I will do myself the justice of defending a heart worthy as your own; but not unless you first restore the prize we fight for.”

“It is mine,”—said he fiercely—

“Not without you own it as a theft; and such an avowal will for ever throw you beneath my notice. I will contend with you as a gentleman, not as a robber.”

“You are right,” (replied he with a melancholy air,) “it must be your’s till I have won it.—Go!” (after pressing it to his lips) “inestimable jewel! Dear resemblance of all I adore! Why, ah! why art thou in possession of any but the man who dies for thee? Take this beauty, sir—yet be warned by one much older, and more experienced in affliction than you are—If her unequalled perfections have enslaved you, forget them. I charge you this hour to tear her from your heart!”

‘Pronouncing these words in a resolute tone, he bowed, and restored me the picture; I placed it in my bosom, and firmly waited the tremendous trial which is formed on savage principles, and deservedly despised when the passions have subsided.

‘I was well aware that the fatal victory we had mutually resolved to gain, must, in future, give birth to remorse in the mind of the survivor: but pusillanimity would have rendered me unworthy the friendship of this exalted unknown; and so strangely was my heart attached to him, that death from his hand would be in my opinion less painful than life with the loss of his esteem.

‘My antagonist had, at my request, left the apartment we were in, to enquire for some kind of arms. He returned without effecting his purpose: the unwealthful habitation of our host needed no military prowess to defend it; for over his little all, did quiet Poverty spread her sable wing.

‘Disappointed, yet highly raging, the stranger offered me his sword, on condition that I should restore him the picture.

“You have too much generosity to refuse my prayer. You are unarmed, I cannot fight you; but give me that gem! Let me, in dying, call it mine! Pierce this heart so tenacious of its right! When it has ceased to beat, her irresistible beauties may be your’s—But tell her!—Oh! tell her, in her fondest moments, that my soul flew out bearing her image to eternal bliss!”

‘Never had my heart sustained such a moment of softened anguish. Tearing open his bosom, this too powerful opponent kneeled, and offered me his sword. Pity mixed with my stronger feelings, I lamented the laws of honour which obliged me never to resign the gift he sued for; and, while I made him understand me on this cruel point, I raised his compassion, for he seemed well acquainted with mental conflict.

“Come

"Come with me, my unfortunate friend," (said I, offering him my hand) come with me to my home; we may there find an explanation of this mystery; you shall, you must be convinced, that I have never wronged you."

"I will go!"—(replied he with wild impatience) "Conjecture is the child of uncertainty; the man who yields to it is sometimes heedlessly undone. I will go with you; I fear you not; it is not in the power of the world now to deprive me of any thing worthy my esteem. What gives you happiness has ended mine."

"In vain I strove to remove those opinions kindled by jealousy in the bosom of this man; deaf as the storm to the traveller, he beat down my defensive plea, and imperiously commanded me to guide him to my friends, if I had any—I obeyed this brave but desperate stranger; who, in the moment of passion, trusted himself to me, he deemed his rival, and who might, from the confidence so lately reposed in him, prove a foe.—The fisherman heard our loud altercation, but intruded not; we threw open the door in haste to depart, and met him weeping with his trembling Lydia."

"Suffer me to direct you to the top of the mountain," (said he to his impassioned guest,) "though I fear you are returning to perfidy and to death; why will you not pursue your first purpose of going to the duke?—May heaven protect you!"

"Peace, old man! Am I not pursuing an object dearer than the life thou hast preserved?"

"I secretly slipped a purse into the hand of Lydia, whose eyes were full of that softened sentiment so amiable in the sex, and so powerful with mankind."

"We departed, in company with her honest father. My horse (whom I had forgot) was feeding heartily on the brow of the hill. My long absence made him impatient and hungry; he had broke his bridle, and hunger, not gratitude, detained him near the spot where he was left by a thoughtless master. Here the fisherman took leave of us, and returned to his cabin and his children."

"That gloomy silence which hangs on two objects deeply interested, when neither can collect language equal to his feelings, prevailed with me and my companion from the moment we left the fisherman till we arrived at the gate of my guardian. Emily received us with restrained astonishment; the habit of the stranger made an apology necessary. He did apologize, and with such a grace as convinced us he thought ornament wanting more for our sakes than his own. "To you the utmost respect should be ever paid: for me, wretched appearances, madam, suit well."

"He did not know how far the soul of Emily soared above the gaudy seemings of the world. Compliments, the frivolity of which the good sense of Emily soon annihilated, were at an end, when my guardian and Roderique entered. I introduced my unknown gentleman as well as I could, and a very incoherent introduction I made

of

of it. My guardian looked at the stranger with surprise. Roderique rudely surveyed him with contempt, and the new guest sternly returned his ill-timed gaze. Turning away with manly indifference from the supercilious Roderique, he frankly addressed himself to the former; "You seem agitated, sir; I beg you will compose yourself; I will not long obtrude; my business shall be brief. I feel myself injured; this young gentleman defies me; I came here to claim your justice, but, in the presence of this lady, dare not seize the moment of reparation."

"Emily," said her father, "may I request you to retire?"

"I know no reason, I must confess," replied Roderique, "why the company should separate—but, on second thought, I believe it may be as well, for this gentleman (walking round, as if he meant to inspire him with diffidence) can have little business with the ladies."

"The other only returned—

"Your conceptions, sir, are of little importance to a man who despises trifles."

Roderique tried to hum a lively air; Emily retired in a manner that convinced me she gladly left the spot where pointed ill manners stung the unfortunate.

"You talk of injuries, sir," said my guardian; "if I have ever wronged you, boldly claim revenge."

"It is not you who are my object. I am led here to submit to your arbitration. Justice in you will dissipate my ideas of revenge; but, by heaven, I will not depart till that gentleman restores the gem I have too long lost!"

"That gentleman, sir, is no robber! I will answer for his honour, and you wound mine when you doubt him; his heart must not be struck at till mine has ceased to beat."

"Command him, sir, to restore the picture now concealed in his bosom!"

"In vain; (replied my guardian furiously) the picture can never find a more noble bosom; it is his right, his highest privilege; I gave it him sixteen years ago as a pledge"—

"A pledge!—Is it possible!—A pledge of what, sir?—did she condescend?—But—I am not myself!—She never gave it you! it is falsehood deserving damnation, and you wrong her, sir.—This moment command him, if you have any influence, to resign that picture, or the richest stream that revels near my heart shall be wasted on your pavement—A pledge!—A pledge!—Where am I?"—

"Here the voice of the stranger faltered. I remained in silent and awful observation—Even Roderique seemed struck with reverence.

"Yes," said my guardian—"I avow, and will for ever repeat, that no man can have a dearer claim to the resemblance of that unfortunate beauty, it is her pledge of love, of pure unfulfilled love!"

"Silence!"

" Silence! — I will hear no more! — Leave unended your tale of infamy — Poltroons of your cast were meant to curse the fame of helpless woman — Slander her if you dare, sir; come, we will parley when we meet again — Draw, sir, and bid your boy assist you — I would willingly try both."

" No, sir," (replied my guardian with a serenity that gave an heavenly lustre to his features) " we are not assassins. I alone will encounter you. Henry," (turning to me as he was following the enraged stranger towards the door) " I have but one request to make, though this may be my last hour, protect my child; I am confident you will never be dastard enough to resign the picture of your mother."

" His mother!" (turning hastily back) — " My Henry — My son! — My dear Henry," exclaimed the unknown."

Having said so much in favour of this novel, we may be allowed to object to the style, which is often too poetical, and often laboured to a degree of stiffness. The incidents also, though not more improbable than are usually met with in novels, do not so easily pass one into the other as to exclude the idea of the marvellous. But the principal recommendation is, that the interest is kept up; and curiosity, however powerfully awakened, is not disappointed. The story not being concluded in these volumes, we hope the authoress will avail herself of the hints we have thrown out, and complete a work which, independent of the amusement it may afford to mere novel readers, is better calculated than any thing of the kind we have yet seen, to create an abhorrence of tyranny, and promote the cultivation of just sentiments of public and private duty. And perhaps she could not have made a stronger appeal to the feelings, than by selecting her victims of tyranny from that class of men who are generally the authors, or at least the agents of it.

Practical Observations on the Operation and Effects of certain Medicines, in the Prevention and Cure of Diseases to which Europeans are subject in Hot Climates, and in these Kingdoms; particularly those of the Liver, Flux, and Yellow Fever: applicable also to the Prevention and Cure of the Scurvy. Written in a familiar Style. Recommended to the Perusal of every Person going to Sea, and residing Abroad. To which are added, plain Directions for private Use in the Absence of a Physician; and Observations on the Diseases and Diet of Negroes. With a copious explanatory Index. By R. Shannon, M. D. 8vo. 6s. 6d. Boards. Verner and Hood. 1794.

FROM the language held by the Introduction to Dr. Shannon's work, we are almost at a loss to understand for what description of readers he designed it. From the technical expressions

pressions with which it abounds, and from the intermixture of Latin with the English terms of his prescriptions, we are led to conclude, that his treatise is calculated for the less skilful part of the medical profession; whilst his occasional departure from this system, and the unscientific terms he employs in his description of some diseases, seem to argue a contrary intention. His theory of fever is conceived in the following terms:

‘ In every fever the pulse becomes quicker than natural, and the functions of the body more or less impaired or vitiated.

‘ The causes of fevers then will be such as by their irritation can quicken the circulation and excite spasmodic contractions in the several parts of the body. And,

‘ These we may distinguish in a twofold manner, into general and particular.

‘ The general or epidemic causes of fevers are such as may affect a whole city, country, army, fleet, &c. and, for the most part, depend upon some putrescent or infectious particles lodged in the air; or, upon its manifest qualities, such as its heat or coldness; its moisture or dryness, and the like.

‘ The particular causes of fevers, or such as will affect individuals only, we may refer to three classes; as,

‘ I. To a purulent fomes within the body, from confined matter, the consequences of suppurations;

‘ II. To a putrescent, acrimonious state of the juices, from a putrid fomes of any kind;

‘ And,

‘ III. To obstructed perspiration.

‘ From the first class, fevers of the hectic and colliquative kinds will derive their origin; from the second, fevers of the putrid or malignant kind; and, from the third class, or obstructed perspiration, according to the habit of body and constitution of the patient, either the acute inflammatory, the low nervous, the rheumatic, or the intermittent fever.

‘ The curative indications in fevers in general may be reduced to three:

‘ The first to correct and expel the cause which, by its irritation, had given rise to the fever.

‘ The second will depend upon proper management and regulation of the powers of nature, that the febrile impetus should not prevail beyond due bounds, or flag too much for the proper action of the febrile matter.

‘ The third will consist in providing for the relief and mitigation of the most urgent symptoms.

‘ It has long been a received maxim in physic, that if the cause be removed the effects will cease.

‘ Our attempts then in fevers should be directed to correct or expel the cause of the disease. Hence if a purulent or putrescent
fomes

some in the habit should have given rise to the symptoms, they are to be removed or corrected by their particular *antidotes* : but as the cause, by far the most frequent, depends upon obstructed perspiration, it becomes a matter of moment in the cure of fevers to restore the excretion and expel the retained acrimonious humours which had occasioned the disease.

In the treatment of fever, he directs a remedy, the composition of which, as far as we can find, he does not think proper to explain. We allude to what he calls 'the antifebrile powder;' of which in a great number of instances he speaks in the following terms :—

'It has been usual to give Dr. James's powders, or the *emeticon mitius Boerhaavii*, and other antimonials in the conserve of hips, except when there was a diarrhoea or too frequent stools ; in which case it was administered in the London Philonium. Although in one instance we have directed a few drops of laudanum ; yet such is the sedative, pacific property of the antifebrile powders, that instances will but rarely occur of their wanting the addition of an opiate, or any other whatever ; as it does not, like the above antimonials, irritate the stomach and bowels : nor does the antifebrile powders admit of the addition of *alkalies* and *mineral acids*, which, instead of assisting, would impede, or at best, render their operation doubtful.'

'The antifebrile powders, given at an early period of the fever, reduces the febrile impetus, relieves the head, procures sound and refreshing sleep, a free equable perspiration, immediate ease, and a remission.'

'We know of no medicine that so quickly relieves the head and procures rest and perspiration in this fever as the *antifebrile powders*.'

But in p. 83, the doctor assumes a language still less equivocal. He says,

'Until better are found out and applied, we beg leave to recommend to the candour and liberality of *gentlemen of the faculty and others*, our *antifebrile powders*, which, as far as they have been tried, have turned out to be antispasmodics less exceptionable and more generally useful than those at present in use.'

Among many other diseases, to which Dr. Shannon thinks this boasted remedy applicable, is the hydrophobia; and we shall conclude our extracts with his recipe for an ointment somewhat curious and novel in its composition. He says,

'The

* The following medicines are well calculated to suppress the irritation and inflammation of the disease, by counter-irritation; and from their sedative and antispasmodic qualities being probably the most potent and speedy in their operation and effects of any hitherto combined; and they likewise seem to possess a something not easy to be explained or reasoned on, but in effect possess a *counter-virus* that either expels or extinguishes the fomes of the disease; and, by removing the *spasmus gulæ*, gives the patient not only a fair chance for his life, but also for his recovery.

* Take antifebrile powder, No. 2, ij 3.

Essential oil of hartshorn, j 3s.

Powdered cantharides, ij 3.

Strong mercurial ointment, 3s.

Hard extract of opium, j 3s.

Camphor, j 3s.

Grind them into an uniform ointment.*

The doctor's object in the use of this ointment is to salivate; but determined that his *antifebrile powder* shall have a share in the salutary work of *curing* the rabies canina, he directs its exhibition internally, and also by way of clyster. On this subject, all we shall say is, that if, in the course of events, it should ever be Dr. Shannon's misfortune to be bitten by a mad dog, we charitably hope he will not trust to his own medicines.

British India analyzed. The provincial and revenue Establishments of Tippoo Sultaun, and of Mabomedan and British Conquerors in Hindostan, stated and considered. In Three Parts. 3 Vols. 8vo. 18s. Boards. Debrett. 1793.

THIS work is printed in a manner rather too elegant for its temporary nature; and the clearness of the type might have been spared, had the author shewn more clearness of conception, and a greater capacity to generalize, and to abstract. But it is nevertheless a work of value; and evidently composed by a candid and not unskilful observer.

As we have so frequently of late had occasion to animadvert on Indian affairs, we are rather apprehensive of nauseating our readers with *crambe recolta*, and shall therefore content ourselves with a few extracts from this publication; which, moreover, by its calculations and particularities, is more interesting to those immediately concerned, than to the general reader.

"There were (said Mr. Dundas) facts and events respecting which there could be no difference of opinion. India, or the country of Hindostan, governed by Britain, is in a state of prosperity unknown to it, under the most wise and politic of its ancient sovereigns."

reigns." That it may become prosperous under the present act is seriously to be believed, but that it is so in the degree consistent with British honour and British policy cannot be admitted: and it is cruel to labour to save the national honour by shifting its errors exclusively on an individual. Late events in Europe have proved that the exercise of reason and justice is subject to decay in societies founded on those principles; and in political paroxysms of states, the uncontrolled exercise of the passions is sometimes employed systematically to subvert order, and as a preliminary to renovation; the same experience will prove it more easy to destroy than to renovate.

'In India the paroxysm is over, and the distinct orders of its society exist, but are neither methodized nor understood. Will not our experience of India justify the hope that it may attain greater prosperity than it at present enjoys? Will not Mr. Dundas's political experience prove, that a great part of the information he has received is so disguised by European party or private interest, as to become almost as useless and unentertaining as the miserable novels which apply Indian names to the costume of Europe? Will he assert that his own mind is settled on the detailed application of his own principles? Will he not review those parts of the political and territorial management of India, to which the following observations principally apply? and will he be less disposed to take that trouble from their being addressed to the attention of the public, with the assertion arising from serious conviction, that the errors of the financial experimental settlement of Bahar, rendered, if possible, permanent there, and extended to the rest of British India, will unintentionally occasion more permanent calamity to the natives of India than any former experiment?'

We are happy to learn from the Preface to vol. I. that the eminently learned sir William Jones has, in his Preface to the *Al Sirajiyah*, lately published, corroborated our opinion, repeatedly expressed, that the lands in India belong not to the sovereign, but to the farmers.

Tippoo Sulthan's regulations are replete with wisdom, and deserve every attention. They form a striking contrast to the act of a British parliament.

The author's deficiency in lucid arrangement, and combination of parts, renders the work almost a chaos. We shall therefore pass much trite and confused matter in the second volume; and select the following topics from the third.

'The bill proposed by Mr. Fox, for the better government of the territorial possessions and dependencies in India, contained express clauses to protect the natives; they struck directly at great and marked practices of oppression, and would have prevented their continuance or repetition, under the same modifications in which

the abuse had appeared flagrant on the records of parliament; the rights of the state, and of the subject, however, were not sufficiently ascertained to be accurately defined; and it is obvious how easy and infinite the evasions would have continued in India, until regulations had been made critically accurate. In this point of view, therefore, the rights of the natives ought to have acquired certain and equitable definition sooner under Mr. Pitt's bill than by the operation of Mr. Fox's bill; because it did not proceed to lay down the absolute rule on incorrect documents, but prescribed accurate investigation on the spot, previous to the declaration of the rights of persons; or the remedy for abuses. I cannot explain the singular concurrence of two plans and investigations, before mentioned, to give effect to Mr. Pitt's bill, in any other manner than that enacting clauses of Mr. Fox's bill, providing against known and acknowledged oppression, gained due preference in the then inexperienced board of control, to the investigations of a new governor general and of his European Serishtadar; and the sanction of that bill was no inconsiderable support to the opinion which Mr. Francis had maintained on the subject of the settlement of India. It is therefore not paradoxical to say, that both the bills of Mr. Pitt and Mr. Fox have been applied to British India; if they had not, the opinions of Mr. Shore and of Mr. Rouse could not have coincided with Mr. Francis. But the comparative statement of these bills by Mr. Sheridan, and an accurate review of the bills themselves, will shew the power in both bills nearly equal; and that so far as the definition of personal rights, and the relation of natives to the British government were enacted by Mr. Fox's bill, they have been adopted, and found erroneous. But it must also be remembered that a definition of persons is a matter of fact, and not of opinion, and that the fact has been so artificially involved in mystery, that until the Moccurrey plan had failed, even the investigation and assertion of the Serishtadar, supported by the native records of India, were disregarded, and the period of settling a permanent system, to meet the expiration of the company's charter, arrived before it was in the power of the king's ministers to lay before parliament an accurate detail of a system, in all its parts, applicable to British India, or sufficiently correct to be recommended for its internal government, under the sanction of parliament; and it still requires much political sagacity to guess the period when it will be safe and prudent to guarantee the permanency of internal British administration: but parliament should recollect how imperfect even the charter of the natives of India appears on the statutes; without serious examination it cannot guarantee nor confirm the measures of the commissioners to ascertain and define the rights and customs of the natives. I hope the present act will prove the era of intelligible system: the king's commission extended to the army in India; specie coined in the king of England's name should be sanctioned by parliament, and announced
by

by the king's British India; and to India in general; that it may be known, from the highest executive authority, that the honour of the crown and parliament of Great Britain guarantee a just administration of the company in its several governments; and that all sovereigns, the allies, and other chiefs and natives, the subjects to British India, who, by subsidy or tribute, shall discharge their stipulations with good faith to the British government, shall be protected in their lives, properties, customs, and religion, not only against British, but native tyranny and oppression, to the utmost extent which a sincere and well-intentioned direction of the legislative and executive authority of Great Britain shall be able to enforce.'

' Official reports, taken by contrasting the Bengal provinces, for many years past free from the devastations of fire and the sword, with the Carnatic, the scene of continued warfare, or with the neighbouring states, the scene of anarchy and warfare incident to unsettled governments, have been the foundation of assertions, " that British India is in a state of prosperity unknown to it under the most wise and politic of its ancient sovereigns." And Mr. Francis, on many occasions, has referred to a letter from lord Cornwallis, which plainly describes, in different terms, the state of the provinces.

" Independent of all other considerations, I can assure you that it will be of the utmost importance, for promoting the solid interests of the company, that the principal land-holders and traders in the interior parts of the country should be restored to such circumstances, as to enable them to support their families with decency, and to give a liberal education to their children, according to the customs of their respective casts and religions, that a regular gradation of ranks may be supported, which is no where more necessary than in this country, for preserving order in civil society.

" I am sorry to be obliged to say, that agriculture and commerce has for many years been gradually declining; and that at present, excepting the class of Shroffs and Banyans, who reside almost entirely in great towns, the inhabitants of these provinces were advancing hastily to a general state of poverty and wretchedness. In this description I must even include almost every Zemindar in the company's territories, which, though it may have been partly occasioned by their own indolence and extravagance, I am afraid must also be, in a great measure, attributed to the defects of our former system of management."

But, upon the whole, the author has more credit for industry than any other quality; and his book is not only one of the worst digested which we ever perused, but is loaded with extraneous and frivolous matter. We wish that, after analyzing India, he would analyze his own production. An analysis implies clearness; and these three volumes had better been intitled *British India confused*.

Tears of Affection, a Poem, occasioned by the Death of a Sister tenderly beloved. By the Rev. James Hurdis. B. D. Professor of Poetry in the University of Oxford. 8vo. 2s. 6d. sewed. Johnson. 1794.

THE most original and affecting poet of our age, the author of the *Task*, has, like most others possessed of original genius, produced a school of imitators. Yet we do not think him well adapted for a model. To imitate his manner is like imitating the dress of a careless beauty; the carelessness may be imitated, the beauty must be the gift of nature. Mr. Hurdis, however, in many of his publications, has given pleasure to the public. His style consists in a delineation of the minuter features of nature, or occurrences of common life, without much selection, and with a total disregard of harmony. Like Dutch paintings, they can only please from the mere resemblance. He has likewise a merit of a higher kind, a vein of tenderness and affection, and much moral and religious sentiment that runs through his works. The poem which forms far the largest part of the present publication, *The Tears of Affection*, is founded on an event in which we sincerely sympathize with the author; the loss of a beloved and accomplished sister. But we wish he had not mingled those strokes of feeling which the heart acknowledges, with the quaint and harsh terms necessary for the description of a calculation of eclipses, nor with downright rant, such as the following :

‘ Tho’ universal hell my arm oppose,
I will again behold her.’

And again :

‘ ————— Eternal deity,
Be it thy pleasure to restore her soon.
Restore her now. Let my unhallow’d lips
The word convey. Arch-angel, blow the trump,
And send thy death-subduing summons forth
That hell may hear and tremble. Let old earth
Quake to her broad foundations at thy blast,
And gasp and heave with agonies intense
To give her kindled millions second birth.
Let Heav’n be open’d and the spotless judge
Upon the clouds descend, the shout of Gods
Wasting his chariot to the world he won.
I will not fly, tho’ conscious of offence
And many a talent wasted and ill-used,
Till I have seen my Isabel awake
To bless me with a smile. Why stays the hour?

Why

Why slumbers Justice at her chariot side?
 Have I no voice in Heav'n? Then sorrow come,
 And shed no drop of comfort in my cup.'

This is to be named only with the lines quoted in the Bathos:

'Ye gods, annihilate both space and time,
 And make two lovers happy.'

What! forestal the decrees of heaven, and accelerate the judgment day, because a loss (afflicting indeed, but very common) has happened to an individual. We will venture to say, that such wild imaginations could never have arisen in the mind of a man of sense and piety, but through the straining to say something more sublime and more pathetic than his own thoughts naturally suggested. The following image approaches at least to the ludicrous.

'Thou sleeping angel, in a treble chest
 Thrice locked and bolted.'

Excepting the angels of father Dominic, we never heard of angels locked up in a chest. We find at length it means a body in a coffin. The following lines we quote with pleasure: they are of a very different character, and are the language of real feeling.

'Everlasting God,
 Author of life, and sovereign of death,
 Why hast thou stript me of this lovely gem,
 The glory of my bosom? Was my tongue
 Unwilling to intreat thee? Was my knee
 Tardy to kneel? or did my anxious heart
 Ask without fervour for the life it fought?
 Mysterious being, with unceasing prayer
 Have I thy throne approach'd, beseeching health
 For this my dearest blessing. With large tears
 Have I thy grace intreated day and night,
 Requesting rather pain and poverty
 Than this so bitter loss. Yet still in vain
 Have I besought thee, and thy will be done.
 I know there is not righteousness in man,
 And of the blessings which I yet enjoy
 I nothing merit. Loud as I complain'd,
 Devoutly as I pray'd, thine ear was shut
 Without injustice; and the pains I feel
 Are the due wages of my mean desert.'

Eternal God, must I no more enjoy
 The genial comforts which thy liberal hand

Once shed about me? Must yon lonely cot
 Know me no more? yon wood-besprinkled vale
 Echo no longer to my careless song?
 No! my sweet treasure Isabel is gone,
 And in yon rural mansion lives no more
 The village curate. To some stranger's eye
 Must it unfold its blossoms, the sweet buds
 Which art has taught its windows to surround.
 To mine they give no pleasure, nor to me
 Smiles, as it did, the valley or the brook,
 The wood, the coppice, the paternal oak,
 Or village steeple station'd on the hill.
 No! my sweet treasure Isabel is gone.
 Some messenger of God my door has pass'd
 From earth returning, saw the beauteous flower,
 Transported gather'd it, and in his hand
 Bore it to Heav'n rejoicing. Lo! my tears!
 They flow for Isabel, whom these my eyes,
 When first they wak'd to reason and to sense,
 Found a poor friendless infant at my side
 In the same cradle sleeping. With a smile
 And arms outstretch'd it pleaded for my love,
 And won affection which no time could kill,
 No accident abate. Our souls were one,
 One were our hopes, our pleasures, and our pains.
 Wept Isabel? into her wounded heart
 Sweet consolation her companion pour'd.
 Droop'd with distemper her unhealthy mate?
 She at his side sat weeping, sooth'd his pain
 With gentle eye-drops and the tender tone
 Of sympathy maternal, nor forbore
 Till rosy welfare to his cheek return'd.

Then sported they together, from the world
 Long time remote, where yon enormous downs
 Shoulder the eastern moon. The mountain's side
 They scaled together, on his airy brow
 Together loiter'd, and together bowl'd
 The bounding flint into the vale below.
 Together stood they trembling on the cliff
 To view the wide unlimited expanse
 Of ocean green beneath, what time the storm
 His azure realm had troubled, and at large
 The tempest-loving porpoise thro' his waves
 Flounder'd unheeding. On the pebbly beach
 With painful step they travell'd side by side,
 Shrunk at the thund'ring downfall of the surge,

And

And chas'd the flying foam. Never apart
Till education at her season came,
Sever'd their hands, and bade the boy averse
To learning's distant fane her steps attend.

Yet still tow'rd Isabel's beloved retreat
A longing eye he cast, her parting tears
Remember'd; her engaging smile, her look
Of meek affection, her impassion'd kifs.
Oft on the spotless sheet with breathing pen
He pour'd the tender sentiment he felt.
She the warm line perus'd, and dwelt with pride
On ev'ry glowing period.'

The smaller poems are very trifling. In one of them, consisting but of two couplets, Mr. Hurdis acknowledges himself indebted for one of the lines and the *thought* to a friend. It would require great accuracy in poetical arithmetic to estimate the fraction of merit that remains to Mr. Hurdis from this epigram after these deductions, especially as the whole of it, if weighed in the balance, would be found wanting.

A Review of some of the Political Events which have occurred in Manchester, during the last five Years: being a Sequel to the Trial of Thomas Walker, and others, for a Conspiracy to overthrow the Constitution and Government of this Country, and to aid and assist the French, being the King's Enemies. By Thomas Walker. 8vo. 2s. 6d. Johnson. 1794.

THIS is a very interesting narrative of facts, and a proper sequel to Mr. Walker's trial. The Preface is very sensible; of which we will present a part to the reader.

' Since the events of the following narrative, Messrs. Hardy, Tooke, Bonney, Kyd, Joyce, Holcroft, Thelwall, Richter, and Baxter, have been indicted and acquitted of high treason. The offence laid to their charge was of the same nature with that imputed to Messrs. Jackson, Paul, Collier, myself, and others; and the only difference of the two cases, was, that in the one, a conspiracy was the crime alledged; in the other, it was the means, by which the supposed crime of high treason was to have been effected.—Both these charges have fallen to the ground. The enquiry, I trust, will produce much good upon the public mind; and, so far, will compensate the defendants for the anxiety, ill treatment, and injurious expence, which they have sustained.

' Whether there be in law any precise definition of what is called a conspiracy, I have not yet been able to learn; but, from the practice observed on these trials, it is of all others a species of accusation,

tion, the most to be dreaded by an Englishman. The evidence permitted to be given, appeared to consist of every thing done, written, or spoken, at any time, or place, or by any persons whatever, who, by the ingenuity of the crown lawyers, could be connected with the design of which the parties stood accused. For instance, suppose a member of a political society votes against any particular motion, and that he is in a minority: the question is, of course, carried against his opinion, as being the act of the society at large; the result is, that such member may be tried for his life upon this very act, which he has thus endeavoured to prevent.—In answer, I know, it may be said, that a defendant has only to call the other persons present, in explanation of his conduct; which is all very true and plausible, provided he knows before-hand the time and place, and nature of the fact alledged. But if, as in the case of the gentlemen abovementioned, the evidence is to begin for years before the day of trial, their papers seized, and themselves imprisoned, the chance of a defence is doubtful indeed; as witnesses may be dead, or may have left the kingdom, or may have forgotten every circumstance in question, not thinking, at the time it happened, they should be ever called to give an account of it; which, as every one knows, is a very common answer in our courts of justice.

The delay of justice is a hackneyed topic; but its uncertainty is a much more serious cause of complaint. Thus, in a criminal prosecution, it is pretended, that the accused, having a copy of his indictment granted him, he is made acquainted with the matter of it, and so enabled to prepare for his defence. The truth of this is worth some enquiry. Of all the incidents attending any transaction, time and place are the most essential, as tending to fix it with certainty. When a man is indicted, the law says, that both the time and place of the act he is charged with, shall be specified; and so it is upon the scroll of parchment, of which he has a copy allowed him for his information. But, when the cause comes to trial, the law is satisfied, *if any other day is proved*, to be that, on which the offence was committed; so that the information given in the indictment, if erroneous, has only one effect; viz. to mislead the accused, instead of instructing him. In the like manner, if the place proved, be different from the place laid in the indictment, it is all the same, provided both places are within the county where the assizes are held. In this state of things, therefore, I should be glad to know, how the accused is enabled with certainty to prepare for his defence.

With these trials are involved many other important questions: as connected with parliamentary reform, they are, also, of great public concern. Henceforward, it will not, I hope, be imputed to men as, a capital crime, that they endeavoured to promote this object, because they thought it necessary to their country's liberty. This question was said by the lord chancellor, during the last session

tion of parliament, to have been entirely laid at rest in the year 1782. But, how, and by whom? Did any committee of enquiry (which was Mr. Pitt's proposition) prove to us, that the representation of the people was not defective? Or, does the vote of a majority in the house of commons, against *any* enquiry into the state of their own body, prove to us, that that body is in health? And how, otherwise, did the public receive any satisfaction on the subject? For this question has been revived three times in parliament, since the year 1782. No man, however, can doubt but that it was intended to have been laid at rest in the year 1794, when the Habeas Corpus Act was suspended, and when so many innocent persons were committed under that suspension, in order to their being prosecuted for high treason.—However, trial by jury was still left us, and their lives were preserved to the community. The consequences of an opposite verdict to that delivered, would have been dreadful indeed: they may easily be conceived; the system of terror being no novelty in the history of mankind.'

This pamphlet contains, among other subjects, the following particulars:

'Extract from the Courier, July 12, 1794. On the Necessity of a National Association for Reform; of which Association the Duke of Portland, Earl Spencer, Mr. Burke, Mr. Windham, &c. were Members—Meeting of the Members of the Established Church—Resolution, on the 8th of July, 1788, of a numerous and respectable Public Meeting of the Inhabitants of the Town of Manchester—Introduction to the Resolutions of a Public Meeting of the Members of the Established Church at Manchester, 3d Feb. 1790—Resolutions passed 3d Feb. 1790, at a Meeting of some of the Inhabitants of the Town and Neighbourhood of Manchester, on the Subject of the Corporation and Test Acts—An Advertisement of the Members of the Church and King Club—Resolutions of the Manchester Constitutional Society, instituted October, 1790—Declaration and Principles of the Church and King Club—An Advertisement of the Stewards of the Manchester Constitutional Society, on the 15th of June, 1791—Extract from an inflammatory Hand-bill, distributed through the Town of Manchester, on the 13th of July, 1791.'

'An Address, entitled Equality, reprinted and distributed by the Friends to Freedom in Manchester—Resolutions of the Reformation Society—Resolutions unanimously agreed to, at a Meeting held at Salford, Dec. 7, 1792—Substance of an Address, entitled War, signed Sidney, Dec. 10, 1792—A Letter to Mr. Falkner, concerning the Riots—Another Letter on the same Subject—Declaration on the Riots—An Advertisement, dated the Committee Room, Bull's-Head, Dec. 12, 1792, from the Manchester Association for

preserving Liberty, Order, and Property—Resolutions of the Manchester Association Committee, Dec. 13, 1792—Thomas Walker's Address to the Inhabitants of Manchester, dated 13th Dec. 1792—Resolution of the Sheffield Constitutional Society—Letter from the Sheffield Constitutional Society, dated 19th Dec. 1792—An Answer to the same—Copy of a Letter addressed to Thomas Walker, by the Borough-reeve and Constables of the Town of Manchester, Jan. 25, 1793—An Answer to the same, including an Extract from the Declaration of the Friends to the Liberty of the Press.'

' John Cooper's Letter to the same—Extract from Mr. Windham's Speech in the House of Commons, Dec. 17, 1792—Remarks on Mr. Windham's Speech—Copy of the Sentence passed upon Thomas Dunn for Perjury, by Mr. Justice Rooke—An Address from the Manchester, Constitutional, Reformation, and Patriotic Societies, dated the 20th Dec. 1792, on Mr. Fox's Speech in the House of Commons, upon the 13th of Dec. 1792, on the subject of the Address—Benjamin Booth's Letter, June 20th, 1793—Minutes of Benjamin Booth—Copy of an inflammatory Hand-bill—Thomas Dunn's Cross-examination upon Benjamin Booth's Trial.'

As the resolutions and declarations passed at the Bull's-head Inn, May 15, 1792, exhibit the leading views of the Manchester constitutional society, the reader will not be displeased to read them: but we must satisfy ourselves with a partial quotation.

' *Bull's-head Inn, Manchester, May 15, 1792.*

' At a Meeting of the Manchester Constitutional Society,

' Resolved,

' That the great object of this society is, and always has been, to effect a reform in the present very inadequate, and corrupt state of the representation of the people.

' That as the defective state of the representation of the people has introduced into the constitution of this country all the abuses which deform it, this society earnestly invite their fellow citizens to a serious and dispassionate consideration of this most important subject, which, they are happy to learn, will be brought before the house of commons in the next session of parliament.

' That the following declaration be laid before the public:—

' DECLARATION.

' The views of the Manchester constitutional society having been lately much misrepresented, we think it necessary to state to the public the general principles, on which our association is founded; and
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the purposes, which we aim at accomplishing.—The political maxims, in which individually and collectively we agree, are

‘ That the power vested in every government is derived from the people—That the persons who exercise it are ultimately responsible to them—and that the happiness of the people should be the sole end of every government.

‘ We disclaim any intention of endeavouring the overthrow of the British constitution—Our aim is to restore the constitution to its original purity, by removing the corruptions and abuses that deform it, and which render its practice at perpetual variance with its applauded theory. We are particularly anxious, that the house of commons should be in reality, what it is in name, and pretension, the representative body of the commons of Great Britain; and that the members of that house should owe their seats to the good opinion, and free suffrage of the people at large, and not to the prostituted votes of venal and corrupted boroughs. As it is the boast of our constitution, that it combines the advantages of three separate estates, it is essential to its purity that the rights of the commons should be preserved inviolate; and that neither the king, by his ministers, nor any peer of the realm, should influence the choice of those who are the ostensible representatives of the people. It is a matter of notoriety that TWO HUNDRED and FIFTY-FOUR members of the house of commons are elected BY LESS THAN SIX THOUSAND PERSONS, and that a great number of the boroughs which return these members, are at the disposal of the peerage, or under other unconstitutional influence.

‘ We are farther desirous, that the most effectual means should be adopted of securing to the people the integrity of their representatives. For this end, the duration of parliaments, so unconstitutionally extended to seven years, ought to be contracted; in order that the exercise of the right of appointing their representatives may more frequently revert to the people; and that the members of the house of commons, knowing that the renewal of their trust must depend on an honest discharge of it, may feel it their interest, as well as their duty, to do the business of their constituents with fidelity. On the subject of the corrupt influence which exists in the government of this country, we are happy to use the authority of Mr. Burke, who, on presenting some years ago to the house of commons, “A Plan for the better Security of the Independence of Parliament, and the æconomical Reformation of the Civil and other Establishments,” made this animated declaration,—“What I confess was uppermost with me, what I bent the whole force of my mind to, was the reduction of that corrupt influence, which is itself the perennial spring of all prodigality, and of all disorder; which loads us more than millions of debt; which takes away vigour from our arms, wisdom from our councils, and every shadow of authority and credit from the most venerable parts of our constitution.”

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The testimony of the house of commons may also be quoted to the same purpose, which adopted, not many years ago, the following resolution, which was supported by Mr. Burke, viz.—“ That the influence of the crown has increased, is increasing, and ought to be diminished.” We cannot believe that this corrupt influence is since diminished; for it appears that even some of those whom it formerly alarmed, are now drawn within its vortex.’

Mr. Walker’s remarks on Mr. Windham’s reply to Mr. Fox, Dec. 17, 1792, are very judicious; and we should with pleasure have laid them before the reader. One small quotation must suffice. It contains some bold assertions: many of our readers will dispute their accuracy; others will think there is too much truth in them: what Mr. Walker says relative to his losses, all readers will doubtless lament.

‘ I have no scruple to say, from dear-bought experience, that *there is no law in this country for the poor man.* The expence of attorneys, and the expence of counsel, and the expence of witnesses, and the expence of stamps to the government, and fees to the law officers, the expence of time, and of trouble, the neglect of business, and the anxiety of mind, are beyond calculation to those who have not had melancholy experience of the fact. Neither is there certainty of justice even to those who are able and willing to afford the expence of a prosecution, if the minds of jurors can be warped on the day of trial from all impartial considerations, by incessant falsehood and invective, from pulpits and printing-houses, and parish associations. I have a right to complain of the expence of law, when I can inform the reader, with truth, that the expences of the trial, to which this is a sequel, including the prosecution of Dunn, amounted to nearly *three thousand pounds.*

‘ I have a right to complain of the uncertainty of justice, after the trial of Benjamin Booth at Manchester; after having perused the trials of Mr. Winterbotham; after having seen the verdicts of a Warwickshire jury, and compared the compensations, with the losses of the Birmingham sufferers.

‘ I know not in what tone of voice, nor with what cast of countenance, Mr. Windham pronounced that “*the law was equally open in all cases:*” but it was a cruel and malignant sarcasm: and Mr. Windham could not but know that it was untrue when he uttered it. The law is indeed open to those who have the key of the treasury to unlock it—it was open even to Thomas Dunn of infamous notoriety—Perhaps it would be open also to Mr. Windham—from the tender mercies of whose recommendation in this instance, heaven defend the injured poor!’

Subjoined to this Review, is an Appendix, containing copious extracts from Mr. Arthur Young’s Travels in France, during the years 1787, 1788, and 1789, relating to the French
revol. ■

revolution. Mr. Walker intended to have contrasted those passages with Mr. Young's *Example of France a Warning to Britain*, but adds, I forbear—Major Cartwright, that honest man, and steady friend to freedom, is preparing a work which will include some remarks on Mr. Young's inconsistencies.

The Appendix also contains the budget for 1793, and 1794, and a statement of the national debt contracted since December 1792.

History of the Mission of the United Brethren among the Indians in North America. In Three Parts. By George Henry Loskiel. Translated from the German by Christian Ignatius la Trobe. 8vo. 8s. Boards. Stockdale. 1794.

THIS is the translation of a work published by Mr. Loskiel in 1788, whose aim was to place the marvellous events of his history 'in such a point of view, that the name of God and our Lord and Saviour Jesus Christ may be glorified.' The chief merit, he allows, of such an undertaking, lies in its veracity. His principal concern being to write the truth, and nothing but the truth, he has not cast a veil over the mistakes which have been made in conducting the mission. We see no reason to dispute the sincerity of his declarations on this point, although some allowance must undoubtedly be made for a partiality in the cause, which it would be unnatural not to expect, and mere affectation to deny.

As early as the year 1727, which was soon after the restoration of the Unity of the Brethren, they began to take the case of the heathen world into consideration, and the first missionaries were sent in the year 1732 to St. Thomas, a Danish settlement in the West Indies. Others went in the year following to Greenland, and the history of these two missions were afterward published, and tended greatly to encourage them in farther attempts of the like kind. When the elector of Saxony expelled the followers of Schwenkfeld from his dominions, such of them as resided in a village belonging to count Zinzendorf, resolved to go to Georgia in North America. They left Upper Lusatia in 1734, but upon their arrival in Holland, changed their minds and went to Pennsylvania. Such was the commencement of the mission, the history and progress of which occupy four hundred and sixty-seven pages of this volume, closely printed. But the minute details contained in this part of the work, however interesting to the zealous leaders of the *Unitas Fratrum*, would probably afford little gratification to our readers, even if it were possible to select particular parts as a specimen of the rest. What reason they

they have to be satisfied with their labours, appears from the concluding paragraph :

‘ The mission had now stood forty-five years. From a register of the congregation, dated in 1772, we learn, that from the beginning of the mission to that year, 720 Indians had been added to the church of Christ by holy baptism, most of whom departed this life rejoicing in God their Saviour. I would willingly add the number of those converted to the Lord since that period, but as the church books and other writings of the missionaries were burnt, when they were taken prisoners on the Muskingum in 1781, I cannot speak with certainty. Supposing even, that from 1772 to 1787, the number of new converts was the same, yet, considering the long standing of the mission, and the great pains and sufferings of the missionaries, the flock collected was very small. The reason of this may be found partly in the peculiar character of the Indian nations, but chiefly in this, that the missionaries did not so much endeavour to gather a large number of baptised heathen, as to lead souls to Christ, who should truly believe on and live unto him. This small flock is, however, large enough to be a light of the Lord, shining unto many heathen nations, for the eternal salvation of their immortal souls.’

The smallness of the number of the converted will not surprize those who consider the strictness of life, and the fervency of zeal expected by these missionaries in their converts, and who likewise consider the superior advantages which the makers of proselytes enjoy in a country somewhat enlightened. The success, for instance, of Methodism in this country, is far from being the argument that ought to convince us of the possibility of establishing such a sect among the Delawares or the Cherokees. Hence, although we entertain no great veneration for any conversion brought about by means such as are sometimes adopted by the Methodists and the United Brethren, we must respect the perseverance which conducted them through so many years of hardships, dangers, and persecutions, and think that they rather merit great praise for what they have done, than the smallest blame for what it was not in their power to do. But leaving these points to be discussed by such readers as are willing to devote their attention to a detail of uncommon length and minuteness, we return to the first part of this work, which contains a history of the Indian nations.

This comprises hints concerning the origin of the Indian nations, a summary view of them, and of their country, the bodily constitution of the Indians, their character, languages, arts, and sciences, their religious ceremonies and superstitions, their dress, dwellings, and house-keeping, marriages and education of children, their food, agriculture, and breeding of cattle,

cattle, the manner of hunting and fishing among the Indians, their trade, mode of travelling, dancing and other amusements, their diseases and cures, funerals and mourning, historical account of the Indians since the arrival of the Europeans, political constitutions of the Delawares and Iroquois, and their wars, and the ceremonies of peace.

In this part of the work we have met with a considerable fund of amusement and information, mostly drawn from the relations of eye witnesses, or from written communications of indisputable authority. Readers of every description are interested by accounts of savage nations : and of nations with whom we have some connexion, and formerly had *too much*, every authentic account must be valuable in a political light. Our limits, however, will permit only a few short extracts, selected promiscuously.

Of the Indian languages, our author remarks, that,

‘ In things relating to common life, the language of the Indians is remarkably copious. They have frequently several names for one and the same thing, under different circumstances. For instance, the Delawares have ten different names for a bear, according to its age or sex. Such names have often not the least resemblance to each other. But if we consider all these languages in a general point of view, they are, as far as we know, very deficient in expression, though not all equally poor. The Indians have of course no terms but for the things in which they are conversant and engaged, and these are but few. Nor do they take any pains to enrich their language, in proportion as their knowledge extends, but rather choose to express themselves in a figurative or descriptive manner. Thus the language of their orators, who most sensibly feel the want of proper expressions, is full of images, and they find even gesture and grimace necessary to convey their sentiments. When they see new objects, they commonly observe, that these are things which have no name. Now and then a council is held to consult about a term, descriptive of a new thing. Thus they have chosen a word to express brown color, signifying the middle between black and white. For buckles they invented a word meaning metal shoe strings.

‘ The want of proper expressions in spiritual things, of which they were totally ignorant, was most perplexing. But since the gospel has been preached among them, the languages of the Delawares and Iroquois have gained much in this respect. And in proportion as the believing Indians grow in the knowledge of the Lord Jesus Christ and his word, their languages improve and become more copious.

‘ There are indeed no rules of oratory laid down in the Indian language, yet their orators must be well exercised, before they can gain applause. In their public delivery, they speak with a very pompous
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and elevated tone, in which the Iroquois excel all other Indians. In matters relating to their own affairs, in which they are well versed, both they and the Delawares speak with great clearness and precision, and so concise, that great circumlocution is required to convey the full meaning of their expressions in an European language. If they intend to speak in an obscure and reserved manner, they can say so much in few words, that even the Indians themselves must study the true sense of their allusion. They show great skill in conveying an account of a bad action in terms, which to men, ignorant of their craftiness, appear descriptive of a virtuous deed, and for this purpose their expressions are well chosen. The chiefs are particularly well versed in this art of dissembling, and therefore very strict attention must be paid to every word of their discourse, especially if an answer is expected, and great caution is required to guard against deceit. The language of the Iroquois appears more easy to be learned, than that of the Delawares.'

The sagacious reader will probably make some allowance for the honest zeal betrayed in the second of these paragraphs.

The following particulars are amusing, from their similarity to what may be observed among the low and illiterate classes of people in all countries :

' Most of them determine a number of years by so many winters, summers, springs, or autumns, since such an event took place. Few of them know exactly how many years old they are after thirty. Some reckon from the time of a hard frost or a deep fall of snow in such a year ; from a war with the Indians, or from the building of Pittsburg or Philadelphia. For example, " When Pittsburg was first built, I was ten years old ;" or, " In spring, when we boil sugar, or when we plant, that is, next March, or next May, I shall be so old, &c."

' They know as little of geography as of other sciences. Some imagine, that the earth swims in the sea, or that an enormous tortoise carries the world on its back. But they have an idea of maps, and even delineate plans of countries, known to them, upon birch bark, with tolerable exactness. The distance from one place to another they never mark by miles, but by days journies, each comprehending about fifteen or twenty miles. These they divide into half or quarter day's journies, and mark them upon their maps with all possible accuracy. When they send parties to war or to hunt, they can describe the road, and inform them pretty exactly concerning the time required to perform the journey.

' An Indian seldom loses his way in the woods, though some are between two and three hundred miles in length, and as many in breadth. Besides knowing the course of the rivers and brooks, and the situation of the hills, he is safely directed by the branches and moss growing upon the trees ; for towards the south the branches
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are fuller and stouter, and there is less moss upon the bark than towards the north. But if the sun shines, he wants no other guide.

‘ They mark the boundaries of their different territories chiefly by mountains, lakes, rivers, and brooks, and, if possible, in a strait line.

‘ Among the stars, they know the polar star, and direct their course by it in the night. When the sun sets, they think it goes under water. When the moon does not shine, they say she is dead, and some call the three last days before the new moon, the naked days. Her first appearance is called her resurrection. If either sun or moon is eclipsed, they say, the sun or the moon is in a swoon.

‘ The Delawares and Iroquois divide the year into winter, spring, summer and autumn, and each quarter into months. But their calculations are very imperfect, nor can they agree, when to begin the new year. Most of them begin with the spring, some with any other quarter, and many who are acquainted with the Europeans, begin with our new-year’s-day. However, they all agree in giving such names to the months, as express the season of the year. They therefore call March, chadfish month, because in this month this fish passes up the creeks and rivers in great numbers. April, planting month; Indian corn being planted towards the end or in the middle of April. May has a name, signifying the month in which the hoe is used for Indian corn. The name given to June, signifies the month in which the deer become red: that of July, the time of raising the earth about the corn; and of August, the time when the corn is in the milk. September is called the first month in autumn, and October the month of harvest; November the hunting month, most of the Indians then going out to shoot bucks; and the name of December shows that then the bucks cast their antlers. January is called the squirrel month, the ground-squirrels coming then out of the holes; and February the month of frogs, as the frogs generally begin to croak about that season.’

Who would have thought that the savage Iroquois and the enlightened French, should have hit upon the same nominal division of time?

While much of the vices and irregularity of savage nations is acknowledged to proceed from the nature of their marriages, it is surprising that civilized nations have not been alarmed on this account, when they see the marriage-tye treated with contempt and violated with impunity. Superior as we may think ourselves in such matters, we ought not to be too rigid in our censures of the poor Indians, on account of the manners recorded in our next extract.

‘ Some nations more to the west look upon adultery as a very great crime, and punish it with severity, but the young people among the Delawares, Iroquois, and other nations connected with them, have seldom marriages of long continuance, especially if they

have not children soon. Sometimes an Indian forsakes his wife, because she has a child to suckle, and marries another, whom he forsakes in her turn for the same reason.

'The women also forsake the men, after having received many presents, and knowing that they have no more to expect. They then marry another, from whom they may expect more. It frequently happens that the woman forsakes her husband, because she never loved him, and was only persuaded by her relations to accept of him for a time, that they might keep his presents. The Indians therefore consider their wives as strangers. It is a common saying among them, "My wife is not my friend;" that is, she is not related to me, and I need not care for her.

'However, not every Indian is so very indifferent at the light behaviour of his wife. Many an one takes her unfaithfulness so much to heart, that in the height of his despair he swallows a *poisonous root*, which certainly kills him in two hours. Women also have been known to destroy themselves for grief, on account of their husbands' treachery. To prevent this calamity they make use of a certain preparation, called *beson* [a medium between poison and physic], to which they ascribe a magic power. They believe, that if some of it is carried constantly about by one of the parties, it will ensure the love and fidelity of the other. But if this is found out, the other party is so offended, that the marriage is immediately dissolved, and no reconciliation can ever take place. Many Indians live very sociably in the married state, and keep to one wife. These regular families have the most children. Some indeed live peaceably with their wives, merely that they may not be separated from their children. Others keep concubines, and though the wives do not suffer them to live in the house, yet they connive at it for the sake of peace, and on account of their children.

'But there is no very strong tie between the married people in general, not even between the oldest. A very little trifle, or one bad word, furnishes ground for a divorce.'

A few pages after, we are told,

'If any dissatisfaction arises between them, the husband commonly takes his gun and walks off into the woods, without telling his wife whither he is going. Sometimes he does not return till after some days, when both parties have frequently forgot their quarrels, and live again in peace.'

Many instances are given of the miseries and vices introduced among the Indians by the Europeans. The author touches gently on the seduction of the Indians in the last war, but the disgrace of that conduct, as impotent as it was wicked, fortunately for posterity, is indelibly recorded elsewhere. We shall now only transcribe a few curious particulars respecting the art of medicine among the Indians.

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‘ An Indian is now and then obliged to become physician even against his inclination. For if a patient expresses peculiar confidence in him, and persists in asking his advice and assistance, he is fearful of refusing, lest the consequences might be some time or other fatal to him. If he is rash, and fortunate enough to cure his patient, his fee is as great as that of the most skilful practitioner.

‘ In dangerous cases, their treatment is remarkably bold and violent, as they suppose that a violent disorder requires a violent cure. They are acquainted with various excellent remedies for inflammatory fevers, and are capable of foretelling pretty soon whether their patient will survive or not, by the immediate effect of their medicine. If the patient soon rejects it, they do not expect his recovery, and experience frequently justifies their conjectures. In internal disorders, which the Indians are least acquainted with, they generally prefer the advice of an European physician, for whom they have great respect. Even the Indian physicians endeavour to learn as much from them as they can. When the Indians joined the French against the English in 1756, the venereal disease was introduced among them, for which they knew no remedy. But having seen several persons cured by European surgeons, they soon made the trial themselves, and are said to be successful in it.

‘ One great fault of their physicians is, that they know not how to proportion the strength of their medicines to that of the patient’s constitution. External injuries they treat pretty well, and especially are well skilled in healing bruises and wounds. They also extract splinters, pieces of iron, and balls, so carefully that the wound is not enlarged by the operation. They are perfect masters in the treatment of fractures and dislocations. The former occur less frequently than the latter. If an Indian has dislocated his foot or knee, when hunting alone, he creeps to the next tree, and tying one end of his strap to it, fastens the other to the dislocated limb, and lying on his back, continues to pull till it is reduced!

‘ In burnings and chilblains they use a decoction of beech leaves, as a speedy and successful remedy. A warm poultice, made of the flour of Indian corn, is laid upon all boils and imposthumes, till they are ripe, when they are opened with a lancet. In letting blood, a small piece of flint or glass is fastened to a wooden handle, and placed upon the vein; which they strike, till the blood gushes out. Teeth are drawn with a common pair of pincers, and if the patient moans or cries out during such uncouth operations, he is heartily laughed at by the physician and the company present.

‘ Rheumatism is considered by them as a mere external disorder. They therefore prescribe nothing inwardly, but scarify those parts of the body where the pain is most violent. In cupping, they make small incisions on the skin with a knife, upon which they place a small calabash, and for a lamp use a piece of lighted birch-bark.

Some indeed take medicines inwardly, which often effect a radical cure. If a decoction of two or three different roots will not answer, they make a composition of twenty various sorts. Yet bathing and sweating are considered as the most powerful remedies. Some apply the bark of the white walnut to the part affected, by which the pain is frequently removed, and an eruption produced in some part of the body. It is extremely acrid, and occasions a pungent pain on that part of the skin to which it is applied, which afterwards appears as if it had been scorched. For the head-ach they apply a small piece of this bark on the temples, and for the tooth-ach, on the cheek, near to the tooth affected. A strong decoction of it used warm to a fresh wound, is an excellent styptic, and prevents a swelling of the parts. But after it has been applied for a day or two, it must be changed for a decoction of the root of *sarsaparilla*, which is of such a healing quality, that the wound closes in a short time.

The Indians are remarkably skilled in curing the bite of venomous serpents, and have found a medicine peculiarly adapted to the bite of each species. For example: the leaf of the *rattlesnake root* (*polygala Senega*) is the most efficacious remedy against the bite of this dreadful animal. God has mercifully granted it to grow in the greatest plenty in all parts most infested by the rattlesnake. It is very remarkable, that this herb acquires its greatest perfection just at the time when the bite of these serpents is the most dangerous. The Indians are so well convinced of the certainty of this antidote, that many will suffer themselves to be bitten for a glass of brandy. The leaves are chewed, and immediately applied to the wound, and either some of the juice or a little fat or butter is swallowed at the same time. This occasions a parching thirst, but the patient must not be suffered to drink. *Virginian snake-root* chewed, makes also an excellent poultice for wounds of this kind. A decoction of the buds or bark of the *white ash* (*fraxinus Carolina*) taken inwardly, is said to be a certain remedy against the effects of this poison. Salt has lately been found to be a powerful antidote; and if immediately applied to the wound, or dissolved in water, and used as a lotion, no danger is to be feared. The fat of the serpent itself, rubbed into the wound, is thought to be efficacious. If the cure be neglected, the consequences are terrible. But even those who are cured by the above means, have a certain annual sensation of the dreadful symptoms felt when first bitten.

The flesh of the rattlesnake dried, and boiled to a broth, is said to be more nourishing than that of the viper, and of service in consumptions. Their gall is likewise used as a medicine. The same means are applied for the recovery of cattle that have been bitten, and their efficacy appears even sooner than in men.

The skin, shed annually by the rattlesnakes, is dried and pounded fine by the Indians, who use it internally, for many purposes. A decoction of the bark and root of the *thorny ash* (*aralia spinosa*) is used

used as a purifier of the blood. The Indian physicians make up their medicines in very large draughts: for if their apparatus does not make a formidable show, it is thought of little or no effect, and the medicines being much diluted, may be taken in large portions without injury.

From these documents we think we may safely venture to recommend the first part of this work to the attention of the curious. Those who have a taste for *conversions* and *inward light*, will peruse the second with no less pleasure; but if we may be permitted the use of a solécism, the present age is too *enlightened* for such *illuminations*. The whole appears to be translated with simplicity and fidelity, and the map and copious index will be found useful in such a variety of matter.

MONTHLY CATALOGUE.

POLITICAL.

A Dialogue between a Corrupt Burgess and a Patriotic Knight, on the Expediency of War or Peace. By the Author of the Dialogues between a Reformer and Anti-revolutionist. 8vo. 1s. 6d. Stockdale. 1794.

This Dialogue is written with apparent candour, and includes many just observations on the leading topics of the day. The author endeavours to prove that, all circumstances considered, peace, upon reasonable terms, is infinitely preferable to war; that the danger of making an insecure peace is much less than the advocates for war have represented; and that, if peace cannot be obtained, the next best thing is to convince the people at large of the impossibility, and thereby kindle in their minds such a zeal and enthusiastic love for their country, as cannot fail of rendering them more than a match for their formidable enemy. It is almost needless to add that the *Corrupt Burgess* appears to little advantage in this debate.

Proceedings of the Public Meeting, held at Sheffield, in the open Air, on the 7th of April, 1794; and also, an Address to the British Nation, being an Exposition of the Motives which have determined the People of Sheffield to petition the House of Commons no more on the Subject of Parliamentary Reform. 8vo. 6d. Eaton. 1794.

As the speeches delivered on this occasion form the ground of a prosecution for high treason against the orator, we content ourselves with simply announcing the publication, which seems to be intended to vindicate the conduct of the people of Sheffield.

Observations on the Life and Character of Alfred the Great. 8vo.
6d. Eaton. 1794.

These Observations form the substance of two lectures on English history, in a course read in the spring of the year 1793, to a society of literary gentlemen. The principal features of the administration of a monarch, endeared to every lover of his country, are brought forward, and contrasted with the defects, which at present prevail in our police, and the constitution of parliament. The style is rather too declamatory; though there is sufficient foundation for the author's invective against the princes, whose superior energy of mind has raised them, notwithstanding their tyranny, their lust, and their cruelty, to the highest pitch of what is called glory. Alfred is distinguished from these monarchs by the love which he entertained for his people, and his wisdom in providing such laws as were best adapted for public and private happiness. The wittenagemote is naturally contrasted with the present parliamentary representation; and, if it did not exceed the limits of our Review, we might, perhaps, produce grounds to call in question the excellence of the representation, supposed to have been known in former days. The question is not of so much importance, whether the representation was formerly perfect, as whether it is now so defective as to require the correcting hand of government. Of this, in the present ferment of public opinion, it is not our business to decide. The language of the prime-minister is strong on this head, and his speech on the 8th of May 1782, is quoted, we presume, as a reason for giving him the title of political apostate. On that day, the author tells us, he observed,

‘That the defects which were found in that representation, gave him reason to apprehend the most alarming consequences to the constitution. That beautiful frame of government, which had made us the envy and admiration of mankind, in which the people were entitled to hold so distinguished a share, was so far dwindled and departed from its original purity, as; that the representatives ceased, in a great degree, to be connected with the people. It was perfectly understood (he said) that some boroughs were absolutely governed by the treasury, and others totally possessed by them; another set of boroughs and towns claimed to themselves the right of bringing their votes to market. Such boroughs were the most dangerous of all—they were held out to the best purchaser, and the Nabob of Arcot, or the Rajah of Tanjore had as much interest in them as the people of Great Britain.’

The London Militia Act considered: being an Abstract of the Bill, with Notes on the several Clauses; to which are added, an authentic Account of its Progress through the Common Council and House of Commons, and Remarks on Mr. Dean's Letter. 8vo. 6d. Symonds. 1794.

The absurdity of the militia act, and the dangers accruing to the
chartered

chartered rights of the city, if it had been carried into execution, are here pointed out by a person evidently master of the subject. It never, indeed, appeared to us in any other light than as a *job* set on foot to provide for some hungry retainers of administration in the city.

A Warning to Judges and Jurors on State Trials; being an Abstract from an ancient Lilliputian Chronicle; which shews how a Chief Justice was executed in Virtue of his own Conclusions, and how the Grand Vizir afterwards hanged himself in Despair. 8vo. 1s. Eaton. 1794.

Of this pamphlet we can only say, that, had it not been for a word or two in the title-page, we should not have been reminded of Dean Swift. The contents are a miserable attempt to copy his manner.

An Appeal to the People of England on the Subject of the French Revolution; after a three Years Experiment of its Effects; with a particular Address to the Orthodox Dissenters, and to the Clergy of the Establishment. 8vo. 2s. Vernor and Hood. 1794.

Although we discover that the author of this address has the interest of religion very much at heart, we cannot so easily comprehend his political system. He appears to have been once pleased with the French revolution; but now he considers it as a *visitation from God* upon account of the sins of nations; and he seems to hint that, unless the prayers of the godly can avert the wrath of heaven, we may justly expect a similar judgment. Although we do not deny the doctrine of a superintending providence, yet the inconsistencies of this well-meaning author shew how dangerous it is for us to apply that doctrine to the events of a short space of time. If the French be *visited* for their iniquities, how can we account for their having acquired the power, glory, and success of the most favoured nations we read of? Or, are they the scourge in the hand of the Almighty to punish the sins of every other nation? Wherever their name comes, it is accompanied with terror. But we do not mean to enter on a subject of so much delicacy, farther than is necessary to express our dissent from the application made in this pamphlet, of the doctrine of particular providence,

D R A M A T I C.

The Captive Monarch, a Tragedy. In Five Acts. By Richard Hey, Esq. of the Middle Temple, L.L. D. and Fellow of Magdalen College, Cambridge. 8vo. 1s. 6d. Edwards. 1794.

This is one of those temporary pieces which have been suggested by the real tragedies that have been acted on the political stage of France. The scene is at Paris. It has a captive monarch, who is tried and put to death by his subjects; his family answers to that of Lewis the XVIth. We have a republican assembly, the rights of

man, the tree of liberty, and all the modern subjects of discussion; and yet the author (very injudiciously in our opinion) has chosen to give to the personages of the drama fictitious names, that he may violate the truth of history with impunity, by introducing imaginary incidents. Thus the king is not *Lewis* but *Francis*, and the names of the other characters are all supposititious. This has a very unpleasant effect. In any story, not drawn from fabulous times, to introduce a fictitious name amongst a series of kings so well-known as those of France, would be an unpardonable liberty; but to do so, and to falsify other particulars in a transaction so recent and so notorious as that on which this tragedy is founded, is a licentiousness in writing that cannot be vindicated—especially as we are not able to discover any genius in the execution of this performance which might cover the faults of the plan.

Netley Abbey, an Operatic Farce, in Two Acts, as performed at the Theatre-Royal, Covent-Garden. Written by Mr. Pearce, Author of Hartford Bridge, and the Midnight Wanderers. 8vo. 1s. Longman. 1794.

Song and scenery, sea-phrases, and Irish blunders, with some little smartness in the dialogue, and no contrivance in the plot, make up the sum total of this little piece; a scene of tolerable low humour, is the sailor's account of taking a frigate in his own language; a language perfectly unintelligible to all but a seaman.

R E L I G I O U S.

Advocates for Devils refuted, and their Hope of the Damned demolished: or an everlasting Task for Winchester and all his Confederates. By William Huntington, S. S. Minister of the Gospel at Providence Chapel, Little Titchfield-Street, and at Monkwell-street Meeting. 8vo. 1s. 6d. Terry. 1794.

This is a continuation of the furious squabble which has so long subsisted between Mr. Huntington and his Arminian adversary, and in the heat of which he seems rather to have attacked the man than his opinions. The very title is an evidence of this; and as if the bitterness of his animosity could find no utterance in common language, he levels a text of scripture at Mr. Winchester by way of a motto—'The Lord hath not sent thee; but thou makest this people to trust in a lie.' Whilst these church militants, however, use no other ammunition than words in their attacks on each other, their pigmy warfare will remain, as it has hitherto done, a fit object for the finger of ridicule to point at.

A Discourse on the Wisdom and Goodness of God in the Formation of Man. 8vo. 6d. Dilly. 1794.

It was the author's object in this discourse to adapt the observations of some eminent philosophers and divines to the capacities of common

mon readers, for whose use this publication was principally intended. In the execution of this pious design, we think him successful, in the simplicity of his style, the judicious arrangement of subjects, and the excellent reflections drawn from them. It is also well calculated to gratify the curiosity of young people of a thoughtful disposition, and teach them gratitude to that Being, by whom they are so fearfully and wonderfully made.'

A Calm Reply to the fallacious Arguments, and virulent Invektives, contained in Mr. Joseph Benson's Farther Defence of the Methodists. By W. Russel. 8vo. 1s. Evans. 1794.

This controversy between Mr. Russel and Mr. Benson can only interest readers of a particular cast. The reply is certainly a calm one, considering the provocation; but we should have given it a greater share of attention, had it been less voluminous. Some of the notes are facetious as well as severe. Mr. Russel remarks, p. 8, that the sacred writings are too commonly *wrested* to suit a favourite hypothesis; and that, if a man 'chose to starve himself to death, scripture might be cited to justify the *suicide*;

'For the apostle says "Neither, if we eat, are we the better: neither, if we eat not, are we the worse;" 1 Cor. viii. 8. Therefore the person may say, in support of his conduct, that if no criminality is attached to abstinence from food (for if we eat not we are not *the worse*) of course he may fast as long as he pleases, even till he has *made fast* the breath doors of life.'

This play on the word *fast*, the author palliates with the following note:

'Those gentlemen of the University of Oxford, who shall do me the honour to read these pages, will *immediately* perceive that this thought is taken from a well-known pun of the late Dr. Barton, respecting some college gates that were *fastened* on a fast-day: but for the sake of such non-collegiates of my readers as have never yet heard it, the jest shall have a place here.

'Ah! (said the doctor on observing them shut) I find that my friend—has a mind to keep the *fast* very rigidly indeed! Why do you think so doctor? said the gentleman who was his companion at the time. Why! so as not only to fast himself, but even to make his *gates fast*.'

Hints on Religious Education: being Two Sermons in favour of Sunday Schools. By Daniel Turner, D. D. 8vo. 1s. 6d. Cadell and Davies. 1794.

'To print;—or not to print;—is a question, the last part of which did writers as judiciously consider, as they too partially do the first, many would oftener save themselves from disappointment; the critics from the drudgery of reading; and the public from a little waste of time. Pamphlets, like insects, whereof very few make any noise,

noise, live their short day, and unnoticed sink into the gulph of oblivion. Of the single sermons, that issue in such numbers from the press, it hath been supposed, that not one in fifty, by its sale, defrays the expences.'

To this part of the advertisement prefixed to the sermons, we heartily subscribe; and, at the same time, we rejoice to find, that, as the first edition of these sermons was nearly sold in five days, the worthy preacher has enough in hand to defray the expences of the second edition. There are many useful hints on a subject of the greatest importance, both to public and private happiness; and the examples of the patriarchs and heroes of scripture history are set before us, to excite us to perform those duties, in which, if the scriptures say nothing on the subject, we may presume, with the preacher, that the most eminent men of Israel were not deficient. The hints are not confined to religious education: for among others we find one of a singular nature, in behalf of the superannuated clergy; for whom, in imitation of an institution for superannuated tradesmen, the charity of the benevolent is excited. Under our establishment, there can be, we conceive, little necessity for such an institution; but to the various sects of Dissenters among us, the hint may be useful. From the flowery style, in which at times the author indulges, the sermons probably had a much greater effect in the delivery, than they are calculated to produce in the closet.

How far Methodism conduces to the Interests of Christianity, and the Welfare of Society; impartially considered, in a Sermon, preached at the Visitation of the Right Reverend Father in God, William, Lord Bishop of Chester; holden at Boroughbridge, in Yorkshire, Sept. 24, 1794. By the Rev. Samuel Clapham, M. A. 4to. 1s. Johnson. 1794.

In this discourse, which is written with ability, the author examines, how far society is indebted to the propagation of methodism, how far it has been injured by it, and to what causes its increase in this kingdom is to be attributed. The following is a specimen of the author's reasoning on this subject:

'For the misery which prevails in many families of the Methodists, incontrovertible reasons may be assigned. Supposing, as they do, that God can only be pleased by our abstaining from the innocent pleasures of life, proclaiming that austerity of manners, and rigour of deportment, are the most acceptable sacrifices which can be offered to him, they shew no indulgence to the common failings of humanity. How much is it to be lamented, that, though there are before their eyes so many who have made shipwreck of the happiness of their families, the adherents to this persuasion should still obstinately persist in following such pernicious steps!

'The regulation of the moral temper, and the extinction of the malignant passions, do not, alas! seem to be essential, or even subordinate,

ordinate, parts of their system. For though they persuade themselves that their heart is the actual habitation of God's spirit, yet we do not often perceive the place of his residence adorned with those graces which are pleasing in his sight. Vehemence of temper, uncharitableness of opinion, greediness of gain—are they not among their distinguishing characteristics?

'Need I mention one very material injury to society, arising from the preaching of Methodism—the despair of obtaining God's mercy, into which many are plunged; the horrors they experience, by not sensibly receiving, as they are taught to expect, the forgiveness of their sins; and the very unhappy manner in which they sometimes terminate their existence?—thus rushing unbidden into the presence of the Almighty, and leaving sometimes numerous and well-disposed families to deplore their loss! This is an evil from which Methodism cannot be exculpated.'

A Sermon preached at Knaresborough, before the Royal Knaresborough Volunteer Company, on Sunday, Oct. 12th, 1794. By Samuel Clapham, M. A. Vicar of Bingley. 4to. 1s. Johnson. 1794.

Of this discourse, from the same hand, we regret that we do not find it possible to speak in commendation. The occasion, indeed, is such as precludes the display of those qualities in a preacher, which call forth indiscriminate approbation.

A Sermon on a Future State, combating the Opinion that 'Death is Eternal Sleep.' Preached at the Magdalen Asylum, Leeson-street, Dublin. By Gilbert Austin, A. M. Chaplain of the Magdalen Asylum. 8vo. 1s. Archer, Dublin. 1794.

To expatiate on the life of immortality, which our Saviour brought to light, is a duty incumbent on a preacher, as it is the source of the highest mental gratification to a true Christian audience: but to suppose that any who have tasted the satisfaction of gospel truths, should be affected by the flimsy effusions of a trifling philosophy, is to be alarmed where there is no danger; to combat where there is no glory. The preacher tells us, in his Dedication to the primate of Ireland, that in these times 'infidelity has displayed a degree of audacity hitherto unknown in the annals of the Christian world.' What! has he forgotten the day when Paul contended with the most learned of the heathen world, on the doctrine of a future state, which they treated with derision? Has he forgotten with what adversaries Christianity had to contend, when its faithful missionaries carried first the glad tidings of immortality into the blackest darkness of heathen vice and superstition? Has the Christian world more to fear from the bold edict of a single nation, than when infidelity lurked under the very robes of the priests, and for many ages ministered at the high altars of the Romish church? Away with such fears! let it be the care of every Christian to meditate frequently on the great truths of his religion, and infix in his mind

mind the glorious sentiment, that Christ has established a religion, against which the gates of hell shall never prevail. As to the discourse before us, the usual topics are brought forward on the subject of a future state: much is said on the light of reason, the nature of man, our desires and hopes of life, and many other things by which the philosopher will not be convinced, and which the Christian, whose faith is settled on the sublime doctrine of revelation, will think of little importance.

The inseparable Union of Religion and Patriotism, a Sermon on Occasion of the late Public Fast. By the Rev. Thomas Hunter, Vicar of Weverham in Cheshire, and Chaplain to his Grace the Duke of Athol. 8vo. 1s. Cadell. 1794.

The author of this discourse take his text from Nehemiah, chap. iv. v. 14, and compares the event which occasioned it, to the situation of this country with our republican neighbours. The aim of the writer will be evident from the following sketch of the transaction:

‘A Pagan enemy had threatened, and were preparing, to attack the capital of Judea. This declaration of hostilities called forth the exertions of the governor of Jerusalem, who, as the history evinces, was careful neither to shrink from his duty, as their prime adviser, nor, as their common protector, to desert his post in the hour of peril. After having made a convention of the different orders of the state, he addressed them with great propriety and effect. ‘And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, be not ye afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.’ These words, taken in connection, afford us a striking example, and hold out a strong and public monition to piety towards God,—courage against our foreign enemies,—and to union and subordination at home.’

A Catechism for Children and Youth: or a brief Formulary of the Principles and Duties of the Christian Religion, drawn up on the Plan of the Catechism of the Church of England. 8vo. 6d. Johnson. 1794.

‘In this formulary, says the author, compared with that of the Church of England, it will be seen that the creed, falsely ascribed to the apostles, hath in a great measure been newly modified in order to make it more conformable to the authentic Christian verity: in those places where expediency seemed to require it, the Jewish decalogue hath been *Christianized*, and the corrections introduced are attempted to be justified by a few marginal notes and references.’

The principles on which this Catechism is composed, are those
of

of what the author calls 'pure *humanitarianism*,' i. e. that Jesus, like the rest of the sons of Adam, was born of, or descended from, *parents of the human race*.

Considerations on a Separation of the Methodists from the Established Church; addressed to such of them as are friendly to that Measure, and particularly to those in the City of Bristol. By a Member of the Established Church. 12mo. 3d. Kearsley. 1794.

This author endeavours to persuade the two parties of Methodists to a reconciliation with each other. An object of such a nature must always be laudable; and in the present instance, it is urged with arguments drawn from expediency, particularly meriting the attention of the parties concerned.

N O V E L S.

The Haunted Castle, a Norman Romance. 2 Vols. 12mo. 6s. Lane. 1794.

We are very sorry to find, by the preface to this novel, that *gain* is the author's chief motive for writing, not because we think that motive is an improper one, but because we are convinced the end cannot be answered by such productions as the *Haunted Castle*. That the author, however, may be more successful in his next attempt, as he possesses some powers of invention, we would recommend to his serious consideration, the difference betwixt raising expectation and gratifying it. It might also be worth his while to consider that divine justice may be vindicated without the introduction of hobgoblins, and that it is not necessary to write two volumes to verify the good old adage, 'murder will out.'

Vicissitudes in Gentle Life. 4 Vols. 12mo. 12s. sewed. Longman. 1794.

The vicissitudes in human life afford a copious subject for the narrative either of the novellist or biographer, at the same time that they contain the most instructive lessons of moderation, fortitude, and virtue. The writer of the present novel seems to have projected it with these views. The various fortune of the personages exemplifies appositely the design; while the sentiments, no less than the incidents, concur in exhibiting the several characters to the reader's observations. In different parts of the work, the editor has not been sufficiently attentive to correct typographical errors; but they are, in general, of little importance to the sense; and the variety of vicissitudes is calculated to render the perusal, if not highly interesting, at least so in a degree to preserve always the attention from languor.

The Mystic Cottager of Chamouny: a Novel. 2 Vols. 12mo. 6s. sewed. Lane. 1794.

This novel is published 'to raise a trivial sum for the benefit of
2 a dis-

a distressed orphan, deprived of the blessing of sight, and rendered incapable of maintaining herself. It is not wholly destitute of merit, and we will so far encourage the benevolent intention of the author, as to say that the reader's time will not be quite thrown away.

Ivan Czarowitz, or the Rose without Prickles that stings not. A Tale. Written by her Imperial Majesty. Translated from the Russian Language. 8vo. 2s. 6d. Robinsons. 1793.

This little tale derives all its consequence from its author. It is said to be written by the empress of Russia: and though the share which royal personages may have in the compositions which go by their names is often very problematical, we see no reason in the present instance to doubt the truth of the assertion. The known abilities of the empress are more than sufficient for all the merit this story may claim.—It is a kind of fairy tale, and seems to have been written for the instruction of children. A young Russian prince, remarkable for his early accomplishments, is stolen by a khan of Tartary, who, to try his abilities, sends him to seek *the rose without prickles that stings not*. The child, accompanied by his tutor, sets out to seek this flower. The flower is virtue. It should rather, perhaps, have been called happiness. According to the usual track of such allegories, after having sought it in vain amidst the scenes of dissipation, indolence, &c. he finds it growing on a steep hill, and carries it off.—Our readers will probably be tempted to ask whether the imperial authoress has herself found the *rose without prickles that stings not*. If it be possible that the destroyer of Poland feels nothing pricking and stinging in her bosom, it must be rather owing, we fear, to a callous conscience, seared as it were with a hot iron, than to her having found the flower which Ivan Czarowitz went in search of. The following sketch is supposed by the translator to give a picture of some of the Russian nobility. It presents no bad idea of sordid luxury, not rendered poignant by elegance or taste.

‘Having proceeded farther, they came to Lœntyag Murza (the saggard chief,) the chief governor of the place, who was taking a walk with his household. He received Ivan and his conductor very civilly, and asked them into his lodging. As they were a little tired they went in with him. He desired them to sit down on the divan; and laid himself by them on down pillows covered with old fashioned cloth of gold. His domestic friends sat down round the walls of the chamber. Lœntyag Murza then ordered pipes, tobacco, and coffee to be served. Having understood that they did not smoke nor drink coffee, he ordered the carpets to be sprinkled with perfumes, and asked Ivan the reason of his excursion into the game park. The Czarowitz answered, that by order of the Han he was in quest of the rose without prickles that stings not. Lœntyag Murza was amazed that he could undertake such an arduous attempt at

so early an age. Addressing himself to Ivan, "Older than you, said he, are scarce equal to such a business; rest a little: don't proceed farther; I have many people here, who have endeavoured to find out this flower, but have all got tired and have deserted the pursuit." One of them that were present then got up and said: "I myself more than once tried to find it; but I tired of it, and instead of it, I have found my benefactor Lœntyag Murza, who supplies me with meat and drink." In the midst of this conversation Lœntyag Murza's head sunk into a pillow, and he fell asleep. As soon as those that were seated about the walls of the room, heard that Lœntyag Murza began to snore, they got up softly. Some of them went to dress themselves, some to sleep; some took to idle conversation, and some to cards and dice. During these employments some flew into a passion, others were well pleased; and upon the faces of all were marked the various situations of their souls. When Lœntyag Murza awoke, they again gathered around him, and a table covered with fruit was brought into the room. Lœntyag Murza remained among his pillows, and from thence asked the Czarowitz, who very earnestly observed all that passed, to eat. Ivan was just going to taste what was offered by Lœntyag Murza, when his conductor pulled him gently by the sleeve, and a bunch of fine grapes which he had laid hold of, fell out of his hand and was scattered upon the pavement. Recollecting himself immediately he got up, and they left Lœntyag Murza.

This tale has before appeared in a periodical paper, the *Bee*.

M E D I C A L.

A short Account of the Nature and Properties of different Kinds of Airs, so far as relates to their medicinal Use; intended as an Introduction to the Pneumatic Method of treating Diseases, with miscellaneous Observations on certain Remedies used in Consumptions. By Richard Pearson, M. D. Physician to the General Hospital, near Birmingham, and Member of the Royal College of Physicians, London. 8vo. 1s. Baldwin. 1794.

This author insists on the analogical reasonings in favour of the use of factitious airs, which have already been advanced by Dr. Beddoes, to whose publications he refers the reader for more complete information. In the present instance, Dr. Pearson says, he is little more than a mere expositor; but on a future occasion he hopes to add to the stock of observations furnished by others, something of his own.

To the more general observations on the application and methods of obtaining the different aeriform fluids, are added some miscellaneous remarks of some other unusual remedies in phthisis pulmonalis. He informs us, on the authority of a French author, Raullin, that it is very common for the negroes in the West Indies, who are af-

fected

fects with consumptive complaints, to breathe the air of the houses where they boil the sugar-cane, with remarkable benefit. He also mentions a case, on the authority of Bergius, of a lady whose consumptive complaints were considerably relieved by living constantly in a room with four cows for eight months; but the disorder at length proved fatal, which is attributed to the discontinuance of the remedy. These he adduces as instances of the good effects of breathing air of a lower standard. The last remedy which he mentions is that of inhaling the vapour of æther, which he says he has found remarkably serviceable in phthical cases. He has only tried the vitriolic æther, and thinks that nitrous and muriatic æthers would be highly improper. His mode of applying it is to direct one or two tea-spoonfuls of æther to be poured into a tea saucer, which is held up to the mouth, and the vapour arising from it is drawn in with the breath. The inhalation is continued till the saucer becomes dry. This is repeated two or three times a day, or oftener if necessary. On the whole, we think, that, however plausible these new methods of treating consumptions may be in theory, there is still but little reason to imagine that they will be found actually useful in practice.

A brief View of the Anatomical Arguments for the Doctrine of Materialism; occasioned by Dr. Ferriar's Argument against it. By William Tatterfall, M.D. 8vo. 1s. Johnson. 1792.

Our readers may recollect, in our review of the last volume of *Memoirs of the Literary and Philosophical Society of Manchester*, the mention we made of an article written by Dr. Ferriar, and entitled, 'An Argument against Materialism.' Dr. Tatterfall openly avows himself a champion on the other side, and, in this pamphlet, takes some pains to confute his opponent; but, we by no means think, with decided success. Those, however, to whom a discussion of this sort is acceptable, will find much cause to admire the ingenuity of Dr. Tatterfall's reasoning, however they may agree in denying its validity.

'According to the doctrine of immateriality, says he, the spirit, which cannot sleep with the body, must fly off at death; it must exist in a separate state, and, if there be a resurrection, it must be restored to the body. Now in all this, is there not much that is difficult of belief? Is not very strong evidence required to support it? and will any evidence satisfy minds of a certain cast that it can possibly be true?

'On the other hand, to make a doctrine more simple is to make it more probable. To restore the organization of the body, or an organization so far similar, that personal identity and consciousness shall be preserved, seems more possible; and it is *a priori* as probable as creation. Should we be asked the old questions, how are the

the dead raised up? and with what body do they come? We have a laconic answer subjoined. But without having recourse to this answer, we may philosophically say, God giveth a body as it hath pleased him. The same materials can be of no more consequence than the same shroud.

‘That we now live, and that we once did not live, are sufficient reasons for supposing it possible that we may live again.

‘Does not the doctrine of Materialism lay the only rational foundation for the doctrine of a resurrection, supposing the evidence to be sufficient?’

P O E T I C A L.

War. A Poem. 4to. 2s. Johnson. 1794.

Of this piece, dedicated to lord Stanhope, the sentiments are much better than the poetry.—But is it intended for poetry after all? Our readers shall judge, for we suspect a mistake of the printer, who has unfortunately arranged the lines in such a manner as to appear like verse, when perhaps the author meant no such thing. *Nor is it strange, that weak and finite man, whose mind untaught, but piecemeal knowledge gains, and never views the great extended whole, should fail to see the uses, and the ends, and due relation of the various parts, those parts themselves not fully understood. Indeed it must be so. Infinitude of parts arranged, which makes the system full, can only by infinity be seen.* Yes, yes, we see plainly that nobody but the printer is in fault in this business. We defy any body to find in this passage the *disjecti membra poetæ*. It is pity he has made this blunder, for the sentiments are just, philanthropic, and religious, and aimed against the most widely wasting plague which mankind are exposed to. Our readers may probably find the following lines not so dry as the foregoing extract :

‘while the fair face
Of nature, blushes at the enormous deed,
Which so much sorrow brings on the blithe sex,
Which lovelier far, than all on earth that’s fair,
Was form’d for pleasure, and to give delight :
Whom God and Nature have consign’d to love,
And the bland comforts of domestic life.
Delightful woman ! charming friend of man !
Man’s ever social home ! man’s chiefest joy !
His better second self ! Heav’n’s choicest gift
Must feel the poignant steel ; or living see
Her ever faithful mate, and helpless babes
To painful death devoted : or consigned
To groan, beneath the tyrant victor’s yoke.’

C. R. N. ARR. (XIII.) Feb. 1795.

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Poems

Poems by Mr. Jerningham. Vol. III. 8vo. 3s. sewed. Robson. 1794.

This volume contains a collection of all the poems which have been separately published by Mr. Jerningham since the appearance of the two last volumes; to these is added 'Lines written in the Coffey Album.' It contains an affectionate tribute to the memory of the author's mother.—The strain of Mr. Jerningham's poems is sufficiently known to the generality of our readers to render any criticism on the present publication superfluous. We cannot help, however, hinting to the author, that, if fame be his object, it would be more likely to be attained by a judicious selection of his poems than by an indiscriminate collection of them.

Llangunnor Hill: a Loco-descriptive Poem. With Notes. Humbly dedicated by the Author, to the Public at Large. 8vo. 2s. Whites. 1794.

As this is a loco-descriptive poem, we recommend it to be read only on the spot, where probably the natives are able to articulate *Cyfanog, Dan-yr-Alt, Llywn-y-Gwagedd, Tyllwyd, and Park-yr-Eglwys*; and may connect the most Arcadian ideas with *Allt-y-Gog* and *Castle-Piggyn*. It is whimsical enough, that while we have had occasion to blame the omission of a table of contents in serious volumes of history, this trifling poem of 500 lines should have an ample one; and a very curious one too, as for example—

'Description of the river Gwilly emptying itself into Torwy, and thereby teaching—what?—can the reader guess?—a lesson of obedience to the higher powers.'

'Llangunnor church-yard, which, leading to the subject of equality in the grave, introduces—(drags in, we rather think)—reflections on the dangerous tendency of the prevalent doctrines in France.'

The Siege of Gibraltar, a Poem. By Capt. Jos. Budworth, late Lieutenant in the 72d, or Royal Manchester Volunteers in the Bengal Artillery, and the North Hants Militia. Author of a Fort-night's Ramble to the Lakes. 4to. 2s. Hookham and Carpenter. 1795.

We doubt not but this old soldier has wielded his sword better than he does his pen. His poem is but a newspaper in verse, and what is worse, an old newspaper too.

MATHEMATICAL AND ASTRONOMICAL, &c.

The Method of finding the Longitude at Sea, by Time-keepers; to which are added, Tables of Equations to equal Altitudes. More extensive and accurate than any hitherto published. By William Wales, F. R. S. and Master of the Royal Mathematical School in Christ's Hospital. 8vo. 2s. 6d. Wingrave. 1794.

Among the various modes suggested for the discovery of the longitude

gitude, there is no one founded on principles easier to be comprehended than that by time-keepers. If we can depend on the accuracy of the time-keeper, the ease with which the longitude is discovered by this method, gives it evidently a preference to all others. By an inspection simply of the time-keeper, and converting the difference of time treated by it between the place of the observer and some other given place into degrees, at the well known rate of fifteen degrees for an hour of time, the longitude is at once determined. But it has been objected, that we cannot depend on the accuracy of a time-keeper, that the rate of its going is difficult to be ascertained, and easily to be altered by a variety of causes. We allow that in this, as in most other events of life, we depend on probabilities. A time-keeper may be made in the best manner, and afterwards trusted to a careless or unskilful man, who, without attending to the causes of failure, shall boldly expatiate on the imperfections of the instrument. But is it not the same with every other instrument used in navigation? A compass and a sextant are equally liable to injury from neglect or misconduct, and they may both be rendered inapplicable to the purposes for which they are formed, if the observer is incapable of discovering the variation of the former, or of adjusting the latter.

With respect to time-keepers, we depend first on the excellence of the workmanship, in which our instrument-makers stand at present unrivalled. 2. The rate of going must be accurately ascertained. On land this is easily done by the passage of a star or sun over the meridian, and in this work some easy modes are pointed out, by taking different altitudes of the sun at sea: and lastly, we depend on the care taken of the instrument; for if it should go according to the uniform rate ascertained by observation, the misconduct of an individual may endanger the safety of the vessel in this as in many other cases. The work before us is very well calculated to remove the many obstacles which have been thrown in the way of a very useful invention, by self-interest or prejudice. If it should seem to any one too long for so easy a subject, we wish him to recollect, that it is written for the use of a body of men, too apt to neglect the elementary principles of the science necessary for their welfare. Definitions are first given of the principal circles on a globe, problems follow to teach clearly the mode of taking the equation of time from our nautical almanack, which are followed by similar problems for the sun's longitude and declination at any time and place. A fifth problem teaches the mode of finding 'the rate at which a watch goes; that is, how much it gains or loses on mean time in a day or twenty-four hours, and how much it is too fast or too slow for mean time at any place.' The description and use of the portable transit instrument follows; an instrument which we recommend to all per-

sons engaged in navigation, whose finances permit them to make use of a time-keeper. By this the navigator may frequently perform with ease the problem, to find the rate at which a watch goes, by observations of the sun's transit over the meridian; and if he has not this instrument, the next problem teaches him to find the rate at which a watch goes by equal altitudes of the sun.

From this analysis the reader knows what he is to expect; and from the distinguished rank which the author deservedly holds in his profession, he cannot doubt that the examples given of each operation are made clear and intelligible to the learner. We were much pleased at seeing the subject so well illustrated, and we could heartily wish, that not a person were permitted to take the command of any ship of consequence in our navy, who had not previously given proofs of his perfect acquaintance with the principles laid down in this work, and capable of reducing them to practice. As it is, we recommend the work to all persons concerned in navigation; particularly to the schoolmasters and commanders in our navy, and to the captains in the East India service. By the portable transit instrument, and a good time-keeper, they will be enabled to render essential service to future navigators, geographers, and astronomers.

On the Investigation of Astronomical Circles. By Count de Brühl.
8vo. 1s. 6d. Cadell. 1794.

This work consists of two parts; the first, on the investigation of astronomical circles, dedicated to Mr. Ramsden; the second, describing the scapement in Mudge's first time-keeper, and giving a register of one of the same person's time-keepers, dedicated to Mr. Windham. The compliment paid to Ramsden will be acknowledged by every one as a just tribute to his merit: and, if the address to Mr. Windham might be considered as of little consequence in other respects, it contains some information to the parties concerned in the late dispute on the merits of the time-keeper, that the right honourable gentleman, who was so active in carrying the business through the house of commons, placed in the count an uninterrupted confidence.

The investigation of astronomical circles arose from the circumstance of a circle of two feet in diameter being put up in the count's observatory at Harefield; and the necessity of taking care that every error, to which such an instrument is liable, might be corrected. Opposite readings will not fully answer that purpose, as is clearly shewn by a table, in which the several cases of error that may happen are arranged under two classes; the first of which contains the errors independent on eccentricity; and the second, those which arise from a combination of unequal divisions, and an eccentric motion. From hence it is properly concluded, that no investigation

tion, not founded upon actual observations, can be attempted with any reasonable prospect of success. The verification proposed by the count depends on observations, either of stars accurately determined by prior observations, or, on what is better, 'to make as many observations as may be requisite for the intended examination, by turning the face of the circle half a revolution in azimuth from east to west, for any two observations of the same star in succession; to take the mean of opposite readings for each observation; to add these mean results, and to compare their sum with 90.' Upon this the count proposes, not confidently, on a rule, which may be allowed this precept for verification: 'add the two alternate observations together, if they are of the same denomination; but, if this is different, take the complement of one of them, add it to its corresponding observation, and the half of their sum will be the corrected angle.'

The count gives then a description of his own instrument, and concludes with a wish, in which we heartily join him, that the use of circular instruments may become more general than at present; and that this may really be the case, we are in hopes that he will communicate his further observations on this instrument, and thus enable the makers to arrive to a degree of certainty, which shall correct every misconception on this subject.

M I S C E L L A N E O U S.

A Tour through the Isle of Thanet, and some other Parts of East Kent; including a particular Description of the Churches in that extensive District, and Copies of the Monumental Inscriptions.
4to. 16s. Boards. Nichols. 1793.

Enter Mr. Nichols with all the epitaphs in all the church-yards in England! One would seriously imagine that the human mind had been exhausted among us, and had at last settled on its lees. For, can a more puerile absurdity exist, a more complete anility of antiquarianism, than thus to print what no one can read, a mere mass of insipid inscriptions, beneath the notice even of the most plodding topographer! The worthy printer's want of discrimination, and wish to oblige a friend or customer, might have admitted them in parcels into that chaos of good and bad, the Gentleman's Magazine; but a formal and pompous volume of such trash, is a satire on all topographic science. While so many valuable monuments of English history remain in MS. so much to be done for our real literature, that a century may not suffice, it becomes a national disgrace that such miserable compilations should appear among us; and we are earnest in opposing this new phrenzy, in the hopes that it may be stopped and relinquished.

If Mr. Nichols, as printer to the Society of Antiquaries, be at a loss how to employ his numerous workmen, in the present dearth of business, let him reprint Harding's Chronicle, the Translation of Froissart by Lord Berners; or publish, for the first time, to his own lasting honour, any of the MS. works mentioned in Nicolson's Historical Library. He would thus deserve well of the whole republic of letters, and transmit his name with credit to posterity; while such publications as the present can only secure him a niche in some antiquarian dunciad; and will, even in his own day, pass to the cheese-monger.

Of 500 pages of epitaphs, the choice is equal; and we shall take the first that opens, as a specimen of the entertainment and instruction here obtruded on the public.

" HIC IACET FILIVS
ANDREAS A SIMSON,
1632,
SEPTEMB. 29."

On a mural monument of white marble:

" Near this place are deposited the remains of
JAMES HANSON, of Canterbury, Gentleman,
who (on account of his abilities and integrity
in the possession and practice of the law, and
other valuable qualities) died universally
esteemed the 22d day of January, 1756.

" Also the remains of MARY HANSON, widow,
and relict of the above named James Hanson,
and daughter of Thomas Conyers, formerly of
this parish, Gent. She departed this life
the 16th day of May, 1762,
in the 98th year of *his* age."

* Arms, Ar. three fusils Sa. pierced, on a chief of the last as many lions rampant of the first; impaling, Az. a maunch Or.

* On a plain stone near the communion rails:

* Arms, a chevron between three Palmer's scrips; impaling, on a pale, a sword erect, in chief three annulets.

" Here lieth y^e body of S^r Henry Palmer, K^t,
late of Howletts, in Kent;
a devout sonne of y^e Church, a loyal subject
to his King, a true lover of his country,
a faithful friend, an affectionate husband,
and a careful father of thirteen children.

He died, in the 49th year of his age, on y^e 10th day
of December, in y^e year of our Lord 1659."

* On

‘ On a brass plate, below his effigies :

“ Here lyeth Thomas Stieghton, late
of Ashe, in this countie of Kente,
Gent. who dep^{ed} this life the
xijth of June, 1591.”

‘ Arms, on a shield at each corner of the stone, a saltire between four staples, an escallop in fess, a crescent for difference.’

The Female Monitor ; or, a Friendly Address to Young Women, on the most important and interesting Subjects, by Rule, Precept, and Example, in Prose and Verse. 12mo. 6d. Parsons. 1794.

This little treatise is designed for young women in the lower classes of life ; and contains many useful hints and instructions, adapted to the situation of the persons for whom it was intended. The story of Grata is interesting and affecting ; and any young woman who puts these lessons into practice, will have acquired more than sixpenny worth of wisdom.

The Trial at Large of the Right Hon. Lady Cadogan, for Adultery with the Rev. Mr. Cooper, before Lord Kenyon and a Special Jury, in Westminster Hall. Taken in Short Hand by a Student in the Inner Temple. 8vo. 1s. 6d. Ridgway. 1794.

The nature of this publication is such, that we can only announce ; we cannot, however, but sincerely regret that so many instances of depravity should occur at present in the superior ranks of life. Mr. Erskine’s speech is a master-piece of oratory.

The Tineum. Containing Estianomy, or the Art of Stirring a Fire : the Icead, a Mock-heroic Poem : an Imitation of Horace, Ep. 1. lib. i. Epigrams, a Fragment, &c. By C. V. Le Grice, of Trinity College. 12mo. 1s. Deighton. 1794.

The Preface of the Tineum is written with humour ; as also is the Estianomy ; and the hints are useful both to master, mistress, maid, and school-boy. The Icead possesses a humorous description ; but is a low, beggarly composition, neither prose nor verse. The epigrams have point. The following we leave with the reader as specimens :

‘ On hearing that the French had melted down their images to purchase artillery :

‘ Says a rev. priest to his less rev. friend,
Where at length will the crimes of these French villains end,
Who their saints and their martyrs thus impiously sell,
And convert into damnable engines of hell ?

Prithee why, quoth his friend, are you so much surprized;
That saints had their desert and were all—*canonized*.

EX TEMPORE.

* On a gentleman more famous for the multiplicity of cloaths in which he always appeared dressed, than for his abilities :

* Some place their wardrobe on a wooden shelf;
But wooden W—— on his wooden *self*.*

* On hearing a gentleman who squinted, assert that the prophecies were to be understood in a double sense :

* A double sense no wonder — — spies;
The fault's not in his brain but in his eyes.*

The Pious Mother ; or, Evidences for Heaven. Written in the Year 1650, by Mrs. Thomasen Head, for the Benefit of her Children. Published from the Original MS. by James Franks, A. M. and Curate of Halifax. 12mo. 2s. Edwards. 1794.

* Mrs. Head's MSS. says the editor, consist of the following pieces—Evidences for Heaven, Creed, Anatomy of Sincerity, Vanity of the World, and Glories of Heaven. The first of these is the most finished. The two last are remarkable for a judicious application of historical facts. The whole of them discover extraordinary piety.*

To this account it is only necessary to add, that though the whole of the work is written with great plainness, we do not think the subject adapted to the understandings of children.

WE are much obliged to our respectable Correspondent *Clericus* for the following

E R R A T A in our last APPENDIX.

In page 489 (wrongly numbered 498), 10 lines from bottom,
for *prie* read *pride*.

P. 497, l. 5. for *spærical* read *spherical*.

———— l. 8. for *therefore* read *therefore*.

———— for *after* read *afford*.

———— for *preffer* read *prefer*.

———— l. 9. for *tales* read *tables*.

The work which he inquires after is in some forwardness.

